

DHAMMA IN PRACTICE

by

The Venerable Meditation-Master

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English version

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PRINTED FOR FREE DISTRIBUTION

2520/1977



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The Corporate Body of the Buddha Educational Foundation

11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.

Tel: 886-2-23951198, Fax: 886-2-23913415

Email: overseas@budaedu.org

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Author's Preface

The book here presented is meant to serve as a guide for those who aspire for mind-development. Written in the light of what actually takes place in the course of that development, it might in places sound unfamiliar to some. It was in view of a number of aspirants that this attempt was made. Most of those aspirants, despite their sincere faith and devotion, are not so well-informed, but they are fervently earnest in the practice of *Kammatthāna* (Insight Meditation). Because of this drawback they often do not know how to come to terms with what they have to encounter in their development process. Thus they cannot decide for themselves how well, or how far, they have progressed, and as a result are known to have fallen back or been deluded in some cases. This is a deplorable situation showing that the practical aspect of Dhamma cannot be determined entirely by the intellectual, academical aspect.

In view of the above situation I have decided to write this small book for the sake of those aspirants. The practice of *Kammatthāna*, diverse as it is, can be summed up into two categories as follows :

1. To recite or contemplate a theme of *Kammatthāna*, be it inside or outside, with the purpose of calming down the troubled mind. Thereafter the 'knower' is determined; that condition of (calmed-down) mind sustained; and delight indulged in and nurtured. This is the path of *Samatha* (Tranquility) alone.

2. In the second category the process of recitation or contemplation is the same at the outset, but the calm of one-

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pointedness is precluded. The contemplated theme of *Kammatthāna*, say, the *Dhātu* (Elements), or *Asubha* (Repulsiveness), is supported at all times by the Three Signs viz. Changeability, Destructibility and Insubstantiality. When realisation (of those Three Signs) comes, the mind can now be made to withdraw into the state of one-pointedness, or to become *Samādhi*, or to develop the aspect of Wisdom called *Saṁvega* (Dispassion, Weariness based on Disillusionment). This is the method of *Samatha* (Tranquility) in conjunction with *Vipassanā* (Insight).

The small book here presented follows the second i.e. the combined method mentioned above, on the grounds that it is more smooth and more gentle than the first. Another reason is that an aspirant who is accustomed to the first i.e. the *Samatha* method alone is likely to be attached to it. He will find it difficult to switch to the second one with the same efficiency. But the aspirant who is at home in the second method finds it comparatively easy to turn to the first one. Some are known to have acquired such an ability without deliberate efforts. As a matter of fact, it is ideal that an aspirant should be well versed in both methods. Only then will he be able to know the difference between the two, to compare the flavour of the one with that of the other.

The present work is named '*THE LIGHT OF TRANQUILITY AND INSIGHT*'. It is meant to suggest to an aspirant, by means of the word 'Light', that it will illumine both directions i.e. forward and backward. In the forward direction, it may light up his way ahead, serving as a guide in the course of his development practice. With regard to the backward direction, it may help him survey the results of his progress so far, determining whether or not he has side-stepped from the Path. In this way it might be of some use to him to

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a certain extent. But there is a warning : it is not an exhaustive treatise, which there already is, --- complete and perfect. However, a careful following of the 'Light' of this small book might as well lead a sincere and earnest aspirant to the 'original text.'

I hope this small attempt will be of some help to those who are interested in the practice of *Kammaṭṭhāna* or the *DHAMMA IN PRACTICE*.

--- *Desaraṇṣī*.

November 1, B.E. 2492

Translator's Preface

The following work under the title DHAMMA IN PRACTICE consists of five small booklets each with a name of its own and being a unit in itself. All were compiled by the Venerable Meditation-Master *Phra Nirodharanisigambhūrapāṇṇācāriya* (*Phra Āchār Thate Desaraṇī*), of the monastery of Hin Mark Peng (Big Rocks), in Nongkhai province, Northeastern Thailand. The Venerable author is the most senior disciple living of the late Venerable Meditation-Master *Phra Āchār Mun Bhūridatto*, whose biography used to be serialised in the special section of the WFB REVIEW, journal of the World Fellowship of Buddhists Headquarters, Bangkok, Thailand, and has now been printed in book form for *free* distribution. That the Venerable author is the most senior disciple is based on his ordination period, not on his calendar age, in which aspect there are a number of disciples older than he is.

Of the five booklets, Book Three was translated by his English disciple *Paṇṇobhāso Bhikkhu*, of the Monastery of Hin Mark Peng, whereas the remaining four i.e. Books One, Two, Four and Five were translated by myself at the request of Khunying Sermsri Kasemsri, with the support of Professor Khun Runjuan Intarakumhang, who has kindly offered to be the collector of donations. Each translator has worked independently. In my case contact with the Venerable author was made from time to time by correspondence when there were some questions to be answered or some points to be discussed in more details. This was in addition to a few occasions when the Venerable author came down to Bangkok and had kindly elaborated to me the points that I asked him for a more detailed explanation. Those added explanations I have included in my translation. There are also some misprints in the Thai version. These I have corrected in the English translation.

There is one thing I would like to make clear to the readers. This is my way of translation, which I am sure may be disagreeable to some scholars. This is that I do not translate word-for-word. Instead I prefer to get at the meaning implied and, if need be, to 'read between the lines.' Then I express the *idea* of the author in my own words, neglecting, if need be, the literal meaning of the words written by the author, be he the compiler of this work or others such as H.R.H. Prince *Vajira-ñāṇavarorasa*, the Ven. *Phra Āchār Mahā Bua Nāṇasampanno* (in his BIOGRAPHY of the Ven. *Phra Āchār Mun Bhūridatto*), or others. My purpose is to make it easier and understandable to the readers and to convey the author's *ideas*, not his *words*, to the English-reading public. Frankly speaking, it would be far easier for me to translate word-for-word and leave the readers to their fate, whereas it is really far more difficult to make it easier. I do not claim that this method of mine is the best or has no drawbacks whatever, but I affirm that it is my selected way of translation attempts. It is easy to make it difficult, but it is difficult to make it easy. There is, of course, the danger of over-simplification. But again there is the fear, --- the superstitious fear, of over-simplification.

In this respect I would like to quote the BIOGRAPHY of the late Ven. Meditation-Master *Phra Āchār Mun Bhūridatto* page 61 regarding the communication through a language and the mind-to-mind communication as follows :

"Mind-to-mind communication is direct and produces the desired results with no effort and no time wasted in selecting words and phrases to convey the *exact* meaning. Try as one may, there are often loopholes or deficiencies in the medium of language, both verbal and written. Thus one is always liable to misinterpret the words and sentences used by another, no matter

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how careful and meticulous both are. Frankly speaking, words cannot hope to bridge the gap which always exists between two minds. It is not a perfect medium; this should be borne in mind (by word-worshippers).

As long as mind cannot resort to the direct and most accurate way of communication, however, the medium of language is indispensable. While we must be satisfied with it, we must not forget that it is not perfect and all that is in the mind cannot be transformed into words. Language is to be accepted as it is, and not as more than it can be or can do."

Like the BIOGRAPHY of the late Venerable Meditation-Master *Phra Acharn Mun Bhūridatto*, this work is published for free distribution. Anybody wishing to have it does not have to pay anything, except the postage. Contact can be made with Professor Khun Runjuan Intarakumhang, 4/2 Mu 2, Soi Natheethip, Ngarm Wong Warn Road, Nondhaburi, Thailand. Postage for each country will be made known in the WFB REVIEW from the Anniversary Number (Vol. XIV NO. 6 November/December 1977) onwards.

And like the BIOGRAPHY of the late Venerable Meditation-Master *Phra Acharn Mun Bhūridatto*, the copyright of this English version, especially of Books 1, 2, 4 & 5, which are results of my translation attempts, has been offered to the Venerable author. Anybody wishing to ask for a reprint, in part or in all, is requested to contact the Venerable author directly. The only condition from me is that, should there be a wish to change any translation passage, I would be grateful if I could be consulted first.

With regard to the purpose of translating this book, the translator believes it can be best expressed in the following passages by MOUNI SADHU in his latest work 'MEDITATION.' Hereupon it is quoted :

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"I believe, that even in the present period of a general loss of moral and spiritual values, there are still living, souls intelligent and inspired enough not to be drowned in the prevailing trend of frustration. It is for them that I" translate.

Siri Buddhasukh

October 27, B.E. 2520

Lecturer, Mahamakut Buddhist University; Wat Bovorn Nives, Phra Sumain Road, Bangkok. Editor, WFB REVIEW, World Fellowship of Buddhists Headquarters; 33 Sukhumvit Rd.; Bangkok.
Home of Psychical Research, 49/3 Samsen Road, Banglamphoo, Bangkok.

To those with fighting spirit,
Who are determined on transferring the Dhamma from
the Scriptures to their minds,

Who care and dare to take up the challenge
of braving suffering
that leads to the end of suffering,

and

Who wish to see the 'fresh' foot-prints
of the Buddha and his Noble Disciples,

this translation work is dedicated.

--*Siri Buddhasukh*

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BOOK ONE

THE LIGHT OF TRANQUILITY AND INSIGHT

Translated by

SIRI BUDDHASUKH

... Those who are walking the planet Earth and breathing its atmosphere now are all potentially dead people. ... If we eat to live, then we live just to die.

(page 18)

... The Unity of the Path producing Deliverance cannot be made to order. What an aspirant can do or make is to develop its cause i.e. Tranquility and Insight, until both reach the required intensity and proportion. Then spontaneously it occurs and in a moment it is gone.

(page 46)

... The mind being one, the Dhamma of Purity to deliver the mind from Defilements should correspondingly be one. Both having been joined and each merging into the other, there is then the Great One Moment.

(page 52)

SUSSUSAM LABHATE PAÑÑAM

One who listens properly develops his wisdom

The Buddha's teachings naturally give off a delicate refreshing flavour. The public are able to understand, follow and realise the truths thereof in proportion to their capacity and tendency. There being no force or coercion involved. His Message does not of itself act against anybody's habit or ideology. It simply points out the direction to follow, along with the reasons and results to be derived from following it. Whether a person follows it or not, there is no reward or punishment meted out by it. Whatever reward or punishment (i.e. merit or evil) there may occur is the natural, impersonal result of the law of cause and effect itself.

Three Aspects of Mindfulness; Noble Treasure

It was through the Buddha's great compassion, without any expectation of returns, that the Message was given to the world. He was already blessed with Absolute Purity, being entirely without such Defilements as prejudices. Also endowed was he with the Three Aspects of Mindfulness at all times. Those three are :

a) he was not elated or carried away by delight when there was any person following his teachings;

b) he was not discouraged or distressed when there was nobody following his teachings; and

c) he was not overwhelmed with delight or distress, when some followed his teachings but others did not.

With an undaunted courage resulting from these aspects of mindfulness he had given instructions in various places, undaunted by whatever obstacles came his way, establishing thereby the doctrines concerning *Sīla* (Precepts), *Samādhi* (Meditation), *Paññā* (Wisdom), the three successive steps of practice crowned with *Vimutti* (the Sublime Deliverance)

It is advisable, therefore, that we Buddhists, having been born as human beings, should not be submerged in self-complacency. Ours is a plane of existence replete with such valuables as the Noble Treasures desired by virtuous people. Moreover, it is such a rare opportunity that during our innumerable births, which are to be counted in terms of millions, we should come across the teachings of the All-Enlightened One, which will uncover for us this invisible treasure. Now this sublime heritage has been handed down to us, the heritage that can yield all results desired but not yet achieved. viz. human treasure, celestial treasure and *Nibbāna* treasure. Why don't we seek to make use of it so we can benefit by it? With this heritage existing, and with the presence of its pointer, who can inform us of how to use it to our advantage, let us accept it, welcome it and make use of it right now. You will then benefit by this treasure in time. Do not be delayed by the nooses of *Māra* (the Temptor). Whatever burdens there are should be unloaded for the time being. There is still time for them later. In so many ways has the Buddha informed his disciples, explaining how to make the best use of his invaluable treasure. In the following will be some explanations on a few tidbits of that incalculable wealth, But they must not be regarded

as my own invention. These are in fact part of the contents of the Scriptures, which are too varied and detailed for an average person to digest in order to meet his practical needs in time. Bearing this in mind, I shall pass on to you in the following pages just some salient points to serve the practical purposes.

The Four Highwaymen

Anyone intending to use this 'treasure' for his benefit will later be awakened from the Sleep of Ignorance. Let him withhold himself from the current of Re-births and Re-deaths, which is productive of Suffering. It is deceitful, with the binding and tempting influence which acts upon everyone,..... young and old, even infants. All are infatuated, being tortured by their own insatiable desire. Instances are known of old people on the verge of death who still cannot be moved. In fact, in time of need nothing can come to a person's rescue except the store of his own accumulated merit. Birth, old age, illness and death are individual, personal affairs, there being nobody to whom you can share these sufferings (for they also have theirs). We are still way-farers, destined to meet the great dangers i.e. illness and death waiting ahead. Having realised the value of the Buddha's 'treasure' and how to make the most of it, we should use it as a weapon with which to fight the four highwaymen who enjoy themselves in their hide-outs in the jungle terrain i.e. the Five Aggregates. No travellers passing along this trail can ever evade their threats and molestation.

Of these four, the first one, having seen a traveller coming, lets him pass on in ignorance, but he signals his friend to keep watch over the ignorant traveller at all times. The second bandit shadowing the traveller relentlessly is later joined by the third, who ambushes the traveller from time to time, steadily depriving him of his strength and belongings. At last comes the fourth to give the final blow, making short work of the ignorant traveller's life.

These four highwaymen have been making friends with us all the time. Rain or shine, in time of plenty or poverty, and of happiness or distress, they never abandon us, acting as if they were our bosom friends. Their wiles and guiles are so subtle. Except for the Buddha and his Arahats disciples, it is so difficult to detect their tricks and performances. Those who are aware of the camouflage of these four highwaymen are thus advised to accept the '*Buddha Manta*' (Buddha's "magic") to protect themselves in the course of their pilgrimage (through lives). Of the said *Buddha Manta* there are two kinds. What they are and what benefits can be expected of them will be explained as follows :

The Buddha Manta

First is the study of what was recorded in the Scriptures. This is what is called in Pali the *Pariyatti*, being the elementary step of acceptance or practice. A Buddhist who accepts this *Buddha Manta* but fails to recite it, to remind himself of it, or to follow it accordingly, will not be able to derive any benefit from it. The four highwaymen are always delighted to see this kind of Buddhists. But they will be filled with apprehension at the sight of travellers who accept this *Manta* with earnest and zeal. Thus there are three categories of the *Manta* on the level of *Pariyatti* as follows :

a) Acceptance accompanied with a wrong memory, a wrong understanding and a wrong attitude of mind. This is called *Agaladdūpama Pariyatti* : the study which is like a poisonous snake (harming the student himself) ;

b) Acceptance accompanied with a correct memory and understanding and also with a desire to cross over the Ocean of Re-births and Re-deaths. This is called *Nissaranattha Pariyatti* : the study aimed at going out (of the Vicious Circle) ;

c) Acceptance on the part of the Arahats disciples, who have all Defilements eradicated. It is called *Bhaṇḍāgārika Pariyatti* :

the study as a store-keeper (safeguarding for others what is kept in the store). Such are the various categories of the first kind of *Buddha Manta*.

The second kind refers to what is called in Pali the *Samatha* and *Vipassnā Kammatthāna* : the practice of Tranquility and Insight. There are Buddhists who, having accepted the first stage of *Manta* with the right attitude of mind, undertake to follow the second stage with diligence and courage. This kind of travellers are most feared by the four bandits. This despite the fact that those "travellers" in some cases have *not* studied much intellectually but have concentrated only on what concerns the practice of Tranquility and Insight.

These two kinds of *Buddha Manta* are weapons for self-defence in our encounters with the four highwaymen. Let all Buddhists forge their weapons diligently. Be always heedful in their acceptance, recitation and development of the *Manta* of the Buddha, by means of which they will be able to reach their destination safe and sound.

Samatha-Vipassanā (Tranquility-and-Insight)

Following is a discussion on the second kind of the *Buddha Manta* called *Samatha-Vipassanā*, the practice of Tranquility-and-Insight. This stage is chiefly meant to be put to practice in earnest. The amount of intellectual learning is of little importance here. What counts is the group of Fivefold Forces viz. *Saddhā* (Faith), *Viriya* (Energy), *Sati* (Mindfulness), *Samādhi* (Meditation) and *Paññā* (Wisdom). With these five properly developed as foothold, even a simple theme such as "*Death is certain to come to us*" is enough for a person's self-defense in battle. In a *Sutta* it was mentioned that a worldling, no matter the amount of (intellectual) learning, can also realise the Truth *provided he conscientiously practises his beliefs*. This is because when Truth begins to dawn,

It will dawn on the mind, not on any other place. The *Pariyatti Dhamma* (the Buddha's Message as recorded in the Scriptures), diverse and voluminous as it is, was established in accordance with the expressions and processes coming out of the mind. The deeper a person's knowledge of those expressions and processes, the more subtle his reference to them. Hence the four kinds of *Vimutti* or Deliverance corresponding to the four categories of Arahats disciples.*

Attaining to the same Deliverance and the same *Nibbāna*, they have realised the same Essence (i.e. Truth) themselves, and therefore have never had any disagreement or quarrel with one another. This is unlike the worldlings, who may be compared to blind men feeling different parts of an elephant's body. With each maintaining that the part he is feeling alone is all that is the elephant, they start to quarrel and come to blows. It was to prevent such a quarrel that the Buddha laid down a set of eight formulas by which to judge his Teaching,..... the Norm and the Law of Buddhism, the first of those eight being the characteristic of not promoting lust. Before the enunciation of the Doctrine the Buddha, having won through to the Sublime Dhamma by means of his own efforts, undertook to teach and train his disciples. Whenever those disciples properly followed him the Dhamma i.e. the Truth appeared spontaneously to their own minds. Along with the dawn of Truth come Knowledge, Wisdom, Deliverance, Realisation of all things as they really are,..... all

- *a) *Sukkhavipassako* (endowed with Insight Meditation alone);
- b) *Tevijjo* (endowed, in addition to Insight Meditation, with the Triple Knowledge);
- c) *Chalābhiñño* (endowed, in addition to Insight Meditation, with the Six Miraculous powers); and
- d) *Patīsambhidappatto* (endowed, in addition to Insight Meditation, with the Fourfold Fluency).

these through the means or Path pointed out by the Buddha. With such Defilements as *Khandhūpadhi* (Attachment to the Aggregates of Existence) abandoned, they did not have to depend any more on inference or mere belief. To those who have not attained to Deliverance, whatever Truth is expounded or studied is only *Sammuti* (Relative, conventional, intellectual or mere inference). *The more words are used for description, the more Sammuti is piled on top of one another.* But to those who have realised their Deliverance, whatever words are used to refer to any aspect of the Truth are always meaningful, serving the purpose for which they are intended and pointing eventually to Deliverance, which has become the intrinsic nature of their minds.

The “DIRECT METHOD”. This *Samatha-Vipassanā* (Tranquility-and-Insight) is the “direct method” by which to send the aspirants to Deliverance and *Paṭivedha* (the Fruition). Thereafter, any reference to the Truth is naturally supported by realisation. Of the two, *Samatha* subdues *Kāmaḥava* (delight in the planes of sensuality), cutting open the straight path through the labyrinth of sensual delight. This is made possible by means of the force of *Jhāna* (Absorption) and *Samādhi* (Meditation). *Vipassanā* or Insight implies the immediate, spontaneous realisation of such Truths as Suffering, its Cause, Cessation and the Path,.....the knowledge of how they are an infallible, absolute certainty. Through that realisation the mind is established in Equanimity, abandoning all Attachment to the self-idea and cutting short the stream of the Three *Bhava* (Planes of Existence viz. the planes of Sensuality, of Form and of Formlessness). This is made possible through the force of Insight.

There are quite a number of *Samatha* or practices for the sake of Tranquility, the difference being only in the beginning. The point to be finally attained to is the same. It is called *Ekaggatārammaṇa* (One-pointedness of mind). Referring to this

fact, the Venerable *Buddhagosācāriya*, author of the text called *Visuddhimagga* (Path to Purity), described *Samatha* (Tranquility), *Jhāna* (Absorption) and *Samādhi* (Meditation) as being one and the same. This one-pointedness can be developed by any of the forty themes of Meditation enumerated in that book. What makes the difference is that they can alternately serve as causes and effects to each other. This will be explained later on under the theme of *Rūpa Jhāna* (Absorption based on concrete theme) and *Samādhi* (Meditation).

CITTAM DANTAM SUKHĀVAHAM
A mind well-trained brings about happiness
(to the trainer himself).

There are, as earlier mentioned, 40 themes of Meditation (*Kammatṭhāna*) beginning with the ten *Kasīna* and ending with Recollection on the Repulsiveness of Food. These themes, when brought to bear upon our own body and mind, will reveal the fact that this blob or mass of matter which we take to be ourselves is really the conglomeration of all themes of Meditation and also the seat of *Samatha* (Tranquility), *Jhāna* (Absorption), *Samādhi* (Meditation) and *Paññā* (Insight), along With *Vimutti* (Deliverance). It is because of our own neglect to contemplate this body in the manner recommended by the Buddha that we are not aware of the Sublime Dhamma mentioned above. Following, therefore, are some themes of *Kammatṭhāna* relating to the body which will be explained in brief. With this kind of *Kammatṭhāna* themes adequately developed, other kinds can be mastered without much difficulty (if one wants to, that is). This *Kāyagatā* or themes relating to the body are treated in a variety of ways such as the four 'elements' and the ten corpses. They will be dealt with under the heading "*Asubha*" (Repulsiveness) with brief explanations.

The Four DHĀTU ("Elements")

An aspirant, having attained to a degree of tranquility through recitation of such themes as *Buddho*, is advised to have that tranquility brought to bear upon the so-called 32 parts of the body, each at a time. Those 32 are: hair on the head, hair on the body, nails, teeth, skin etc. The aspirant must take care to have his attention fixed on only one item, excluding all others for a time. While contemplating the hair, for example, let attention be focussed on the hair along with its nature of being the so-called earth element. Other items, if they are preferred, follow the same process. When any one item appears to the mind's eye, the rest will follow suit. Thus it is advisable that an aspirant should not change the subject too often or too soon, otherwise the theme of *Kammatṭhāna* will not stand out. Once it is chosen, let him keep on until it stands out strong and clear. However, some are known to have experienced pain on the part so contemplated. This is because the mind is still disturbed and the proper means (for that person on that particular occasion) has not yet been discovered.

Even when the right item or method is followed, the attitude of mind is also of importance. In contemplating the hair, for example, care must be taken *not* to consider that *my* hair is on *my* head. Wherever the hair is, or how much, is not to be considered, either. The aspirant is required to contemplate that it is *merely* the hair. In addition, the more specific characteristics (colour etc.) of the hair may also be taken into account. If it does not appear to the mind's eye, then he should compare the "earth-element" within his body with the "earth-element" outside or vice versa, until their common factor, their natural similarity, is clearly seen. This will be the basis or stepping-stone leading to *Jhāna* (Absorption) and *Samādhi* (Meditation), when it is further developed until realisation is attained, attachment abandoned, delusion conquered, together with mindfulness being steady, faith firm, and all subjects standing out strong and clear. This is the

“seeing” on the basis of and by means of *Samādhi* or Meditation. Now with the strength of tranquility born of *Samādhi* as basis, *Paññā* or Wisdom is then applied to scrutinise further how the four so-called elements are the common ingredients both outside (the body) and inside, in both the crude and the subtle. The (physical) world is composed of these four, being born of them. *Thousands after thousands of bodies in which a person has been clothed were all made up of these four components.* This is the “seeing” on the basis of and by means of *Paññā* or Wisdom.

When these aspects of “seeing” have been combined and have acquired sufficient force, there will come a time when, automatically and without the aspirant’s conscious efforts, the scrutinising mind drops to one-pointedness. Sometimes it is very much like unconsciousness, whereas at other times it is actual unconsciousness. This is called BHAVANGA, being a depth (or height) of the mind which, however great, is not yet divorced from *Upādhi* (Attachment). *In this state the Five Khandha or Aggregates (i.e. Body and Mind) previously operating outside are all withdrawn to function deep inside.* Then, the subject contemplated (in some cases) stands out clear and strong. The hair, for instance, will emerge vividly as being the actual ‘earth-element.’ This is because it is observed from the vantage of the internal, more purified *Khandha* (body and mind), not from the crude, outside set. However, in other cases such vision, being absent, may be replaced by wonderful manifestations of *Pīti* or Ecstasy. The body may be shaken or rolling about, with sobbing and tears streaming down and buoyancy. But again visions may occur which present themselves in an endless variety and which tempt the aspirant into taking delight in them. From the point of finality, these (visions and manifestations of Ecstasy) are called *Vipassanūpakilesa* (Defilements of Insight) to the *Insight aspirants* who are still worldlings, but to those without *Upādhi* or Attachment (i.e. the Arahāt Disciples) such manifestations of Ecstasy are conducive to their health while their bodies still last on earth. To the *tranquility*

aspirants, however, these are products of *Bhavaṅga* condition as earlier mentioned. All these three advanced stages of experience (i.e. through Tranquility, Insight and Arahātship) are called *Pañcakkhāsiddhi*.

To abandon the SELF idea. This mass of body is the seat of *Attānuditṭhi* (self - idea), causing thereby *Upādhi* or Attachment, grasping it as beautiful or delightful. The *Asubha* or theme of Repulsiveness is meant to remove such inborn tendency, which produces delusion, and then to understand the nature of the body as it is. As a matter of fact this body of ours is made up of filth since its inception in the mother’s womb, being then born of reproductive cells of father and mother acting upon each other. In its initial stage of formation i.e. as an embryo, it is submerged in the mother’s blood, feeding on that blood, being something like a worm wriggling in a cesspool and on the excrement in there. Whereas the worms take in waste matter through their mouths, the embryo or foetus is fed through the mother’s umbilical cord. Upon being delivered, it is smeared with ugly and evil-smelling liquids, all reminding us of a decomposing body in a coffin. Few people, except parents and close relatives, can bear to see it without repugnance. Even after delivery, the growth of its organs and limbs still depends on food, which is by nature to decay and rot. No matter how delicately and meticulously it is prepared, the food, once it has entered the mouth, becomes immediately ugly. It is smeared, and then mixed, with saliva, which is loathsome *ironically to oneself* as well as to others. After being swallowed, the food which just previously was so good-looking and with appetising smell becomes unbelievably revolting both in smell and appearance, something like waste matter in a cesspit many years old. It is these contents of the ‘cess-pit’ that later ooze out through the ‘walls’ of the pit and accumulate on the skin and the (nine) openings on the body. These are by nature attractive and delightful to the flies and filth-eating insects, which, being drawn by the smell, scramble for their delicacies on this body of ours. It is

evident, therefore, that there is nothing good or beautiful to be expected of the body so dissected. That it looks clean and beautiful and lovely is because of a person's being deluded by its superficial appearance. As a result, perfumes and cosmetics are applied to make it beautiful or, strictly speaking, *to make it deceitful*. Those trying to beautify it are hypnotising themselves, being not aware of the fact that they are in reality covering its offensive smell and thereby concealing its nature. This is like a coffin tightly closed and beautifully painted and carved. Of course, due to the ornate design and gorgeous colours, it may look beautiful, but just think of the body rotting inside and you will understand whether it should be lovely or ugly, pleasing or disgusting. This is a brief discussion of the *Asubha* or Repulsiveness in general. In a more specific manner, an aspirant may consider each of the so-called 32 parts of the body such as hair on the head, hair on the body etc., contemplating how each of them is dirty and ugly (because of their colours, birth-places etc.) Whenever Repulsiveness is established, being vivid to the mind's eye, an aspirant's delusion with regard to the body will be removed.

DUKKHASAÑÑĀ. (Contemplation of the body as being exposed to suffering). This can be seen since the time of its inception in the mother's womb. The body, while it was there, was seated while being wrapped up for months. Only through its Karma (i.e. to be reborn as a human being) could it survive the ordeal. The food by which it was nurtured was not fed through its mouth, but had to be transported by means of the placenta connected with the umbilical cord. Breathing is also made possible through the mother's respiratory system and this takes place in a chamber so cramped and compressed. The digestive system is again connected with the mother's. The mother's intake, be it much or little, and of the cold or the hot kind, always affects the embryo or fetus developing inside. As long as it is nurtured by its *Karma* (of the Producer or *Janaka* category), so long will it

survive such an ordeal. But there are also occasions where the sufferings become too much (i.e. become the *Karma* of the *Upaccheda* or Killer category). Then the child is stillborn. After all these sufferings have been endured inside, there is another ordeal to be encountered at the time of delivery. It was compared to an elephant managing to escape a hunter through a narrow gorge, with steep cliffs pressing severely against it on both sides. These sufferings within the mother's womb may be looked upon as those of 'The Pit', whereas at delivery time they are like *Yama* (god of the dead, judge and punisher of souls) meting out his punishment.

After birth, the subsequent sufferings develop and expand, manifesting themselves in a variety of ways, being hunger and thirst, troubles due to exposure to the elements, stings and bites of insects and animals, pains both inside and outside, diseases of all the internal organs and the skin, which reveal obvious repulsiveness in running and infected wounds. These are the natural, inevitable sufferings of the body accompanying its birth.

There is also another category of suffering which is occasional, although equally inevitable, in its occurrence. These are such mental sufferings as sorrow, grief and lamentation, which may be regarded as associated with 'The Pit'. Then there are a number of sufferings as a result of making a living. This is called *Pariyesika Dukkha*. Thus a farmer has to expose himself to the fury of the elements and also to work in the midst of mud and filth. Sometimes he toils and labours from dawn to dusk, while at other times he has to work from dusk to dawn. There are also occasions which compel him to work day and night. In the field of trade there are cases of cheating, deceiving, swindling and others, which lead to quarrels, fights and murders, to be followed by retaliation and vengeance. These sufferings may in one sense be likened to those of a *Peta* (hungry ghost) who is suffering the residue of its evil *Karma*, the main part being exhausted.

Thus he is forced to toil and suffer in the day-time, but is granted some rest at night, as a fruit of his meritorious *Karma*. In other cases he may be allowed to rest by day and toil by night. But in all cases there are suffering and some rest or happiness alternating each other.

On the whole, therefore, it may be said that this mass of body is impregnated with sufferings of all kinds and at all times, from its conception, delivery, living and growth, to illness and death. Never is there a moment when it is divorced from suffering of one form or another. Only to the deluded fool does it appear to be delightful. Hence a saying in Buddhism to the effect that *only suffering is born and only suffering is extinguished, there being nothing born and extinguished which is not suffering*.

These are recollections on the sufferings of the body for the sake of Weariness and the consequent attempt to find the Way out of them.

ANICCASAÑÑĀ, (**Contemplation of Impermanence**). The process of change this mass of body has undergone is briefly as follows:— at its moment of conception the body did not appear as it is from the time of delivery onwards. It was a tiny delicate dot when it was animated or vitalised by the mental force through the process of fertilisation in the mother's womb, being then a mere drop of liquid. Thereafter the drop became more and more concentrated. This was described in what is written in Sinhalese in B.E. 2424 and is called *Kāyavirati Gāthā* No. 2, 3, and 4. According to the mentioned text, the nine months see the respective developments of the body within its mother's womb as follows:—

In the first fortnight the body (i.e. the embryo) is about 1/8 of an inch, with soft bones and nerves. It is shaped like the letter "s" looking in the 3rd week like a worm. Then follow the cavities which will develop into the chest and the abdomen, along with the protuberances that will become limbs. The embryo is as big as a pigeon's egg, being one inch long and weighing one gram. The

bigger side is one to develop into the head, whereas the smaller side to become the feet. The intestines also appear during this period. The dotted part in the centre will be the back. The black spots are to be the eyes. There is also a tube as small as the stalk of a hen's feather. This is moving faintly. Behind this is what is to develop into the heart. In the second month there is a fibre covering the black spots round the umbilical cord. The body is now as big as a hen's egg, being four inches long and weighing five grams. The mouth, nose, ears, eyes, hands and feet become distinct, but the hands and feet are still webbed like those of a duck. In the third month the body (now the fetus) grows to the size of a goose's egg and weighs 5 to 6 ounces; the hands and feet are no longer webbed. The fetus and the umbilical cord are each 6 inches long. In the fourth month the internal organs are almost complete. But there are no eyes; the nails grow to their half-length. The heart-beats may be heard and the movements felt by now. The body weighs one pound, with the umbilical cord 7 inches in length. In the fifth month the organs and limbs are complete; the hair takes on a darker shade of colour; the eyes can open; the body weighs one pound, with the umbilical cord ten inches long. The heart-beats can be more distinctly heard. In the sixth month the fetus and its cord are each 12 inches long, the fetus weighing 2 pounds. Delivery could take place now, but the chance to survive would be slim. In the eighth month organs and limbs are complete; the fetus is six pounds in weight; both the fetus and its cord are each 16 inches long. In the ninth month, which is the month of delivery, the fetus and its cord are each 17 inches in length, with the weight of the fetus being 7 pounds. A female is usually a little lighter than a male, whereas its heart-beat is faster than the male's. There are cases of 10-month pregnancy, but generally it is about nine months and a half. Such are manifestations of change, explained in brief, of a human body before delivery. After delivery the process of change goes on irresistibly. From being an infant and a baby the body

grows to become a youth. Then it gets old, and is finally dissolved, being no longer usable, with the various components or the so-called elements (solid, liquid, gas and heat) disintegrating, each going back to where it comes from. This inevitable, irresistible process of change reveals the truth of impermanence and voidness of the mass we call our body, and serves as a warning for us to find out what is more stable and of higher value. This in accordance with a saying of the Buddha, "Those who know the invaluable as being invaluable and the valueless as being valueless will be able to attain to the invaluable Dhamma."

ANATTASANÑĀ (Recollection of Non-selfness): Being subject to impermanence and decomposition this mass of body always undergoes various stages of change, moving ceaselessly to decay and destruction. It cares little about whoever loves or hates it, or about whoever tries to nurture and nourish it with all the meticulous care and attention. When the time comes for its change, deterioration and decay, it takes no heed of whatever grief, sorrow and lamentation are showered in order to reverse the process. Indifferently, it takes its natural course, moving along the destined path of deterioration and destruction. Hence the following instruction of the Venerable *Ratṭhapāla* given to King *Korabya*, "(Irresistibly) carried along (to old age and death) is the world (of *Khandha* or Five Aggregates). It is unstable, defenseless, powerless and in possession of nothing. Doomed it is to leave behind (the beloved) and depart. It is deficient and insatiable, being the slave of its own Desires." This is a way of recollection pointing to the fact that there is no self or substance worthy of clinging to in this body we suppose to be ours or our own self. Such clinging or grasping arises from a wrong attitude of mind born of the "self" idea and is called *Attānuditṭhi* and *Asmināna* (the view that there is a self and the clinging to Aggregates as one's self). The above recollection will help remove such wrong attitudes.

MARANASATI (Recollection of Death). The death of this body of ours is inherited from *our* own parents, who had inherited the death-property from *their* parents. This can be traced back endlessly in the same manner. In this sense it can be said that *those who are walking the planet Earth and breathing its atmosphere now are all potentially dead people.* Nobody can ever hope to remain here, the difference being who is to go first and who later on. The bodies that are living now are kept alive by the food eaten. But, *if it we eat to live, then we live just to die.* This is all-inclusive, excepting nobody, regardless of his or her wealth, honour, recognition, caste, creed or social status, no matter whether he is a recluse or a holy man equipped with so much psychic and spectacular power. In fact it is through this process of birth and death that the world has come to be. Death is potential in the body the moment it is born. Death takes place momentarily, periodically and eventually, when breathing stops. Then the body is discarded, becoming lifeless as a log or a piece of wood. No more ownership is claimed over the body, let alone over the possessions accumulated and grasped as belonging to it. Those who regard this valueless body as invaluable will certainly suffer because of their wrong attitude. They are sure to be deprived of the invaluable Dhamma. This recollection will help them remove such an attitude.

Contemplation of the body on the basis of the four Noble Truths viz. Suffering, its Cause, Cessation and the Path. On the basis of the Truth of suffering, contemplation of the body was earlier discussed. On the basis of the second Truth i.e. the cause of suffering, contemplation should be directed to the fact that the body is equipped with the nervous system transporting what is perceived through the sense-doors such as the eyes to the mind, giving rise thereby to sensations of pleasure and pain, delight and distress. This is how the body is associated with

the Cause of suffering. When the nervous system does not function properly or stops functioning altogether, the sense-doors such as the eyes cannot serve as a vehicle for transportation as before. This leads to the absence of sensations and is therefore called the Path leading to Extinction. What follows as a result is that there is no sensation whatever through any of the sense-doors. It is therefore called the Cessation or Extinction. This kind of contemplation, however, is the Noble Truths of one who is withdrawn into the *Bhavaṅga* (page 25) (wherein the mind functions inside, independent of the crude Aggregates). This shows how the body alone can be contemplated in terms of all of the four Noble Truths, which in fact involve both *Rūpa* (Body) and *Nāma* (mind), as explained by the Buddha himself in the *Dhammacakkapavattana Sutta*, the Noble Truths of his own discovery and realisation. According to that *Sutta*, Suffering, both physical and mental, being for us to endure with difficulty, is the Truth to be determined or contemplated (with the poise and peace of mind). The Cause of that Suffering, referring to Attachment to the *Khandha* or Aggregates (i.e. *Rūpa* and *Nāma* or body and mind), is for us to abandon. The Cessation of Suffering is the total abandonment of its Cause, which results in the Extinction of Suffering. This is the Truth to be realised. The Path leading to that Cessation or Extinction implies Wisdom, which climaxes in *Sammādiṭṭhi* (Right Knowledge) fully developed. This eradicates once for all the false ideas concerning Aggregates. It realises how body and mind are separate entities and also removes all Attachment to the mass of body and mind, thereby putting no self or self-idea in them.

According to the Buddha, there are three cycles or stages encompassing each of these four Noble Truths, thus making twelve manifestations in all. The first *Parivaṭṭa* or Cycle is the Knowledge that this is the Truth of Suffering, this its Cause, this its Cessation, and this the Path leading thereto. The second *Parivaṭṭa*

or Cycle is the Knowledge that the Truth of Suffering is to be determined, that of the Cause is to be removed, that of the Cessation is to be realised, while that of the Path is to be developed. The third Cycle is the Knowledge that the Truth of Suffering he has thoroughly determined, the Truth of the Cause he has absolutely eradicated, the Truth of the Cessation he has completely realised and the Truth of the Path he has fully developed. It should be noted that these Three Cycles encompass the Four Truths *simultaneously*. This is made possible by the fact that when Suffering is being determined, if the point of finality is soon to be reached, the Cause i.e. the Attachment to Suffering will be detected. This becomes a double knowledge. Now this double knowledge, which is profound and well-founded, is characteristic of *Sammādiṭṭhi*, mainstay of the Path. It is the ability to see Suffering and the Cause as two separate things, the one being not the other, and vice versa. This constitutes a triple knowledge. Then, along with this triple knowledge comes the Cessation, which serves to make up the complete Cycle *simultaneously*. These are the Four Noble Truths of one who has *Samādhi-Paṇṇā* (Meditation and Wisdom) developed to such an extent that both (i.e. the twin) have become the Path itself.

Recollection of the body in conjunction with Satipatthāna (Bases of Mindfulness). This includes, as earlier mentioned, contemplating the body as the four “elements” or as a corpse in order to root out the self-idea embedded in it. Here further contemplation may be added so that the aspirant may realise the fact that even the four so-called elements have nothing substantial in themselves. Whether they are called elements or by other names, or even though they are not called by any other name at all, they always remain as they do, being objects of sense-organs such as eyes and so on, containing no self or notions relating whatever to self, being as they are nameless and without self. Other bases of mindfulness viz. *Vedana* (sensations), *Citta*

(Conditions of Mind) and *Dhamma* (Phenomena) call for the same manner and spirit of contemplation. Even other *Bodhipakkhiya Dhamma* (Practices leading to Enlightenment) may be applied to involve this mass of body, with the body as the basis of each and all of those practices. Thus contemplation of the body is so varied and diversified that it is impossible to deal with it exhaustively, this mass of body being *Mahāṭhāna* (Great Basis), the conglomeration of practices and attitudes, both vicious and virtuous. *An aspirant contemplating the body in any of the earlier mentioned aspects is said to be contemplating Dhamma. Having realised its nature he realises Dhamma.* This is because Dhamma exists nowhere but in the body and mind. Were Dhamma to exist outside this body and mind, it would not be conducive to Purity and Deliverance. Do not judge your practice and the result thereof merely on the basis of those of anybody else. There are some who having heard about the practices and results of others, take delight in them, thereby raising doubt in their own manners of practice. This is not advisable. It tends to weaken their own Fivefold Force (i.e. Faith, Energy, Mindfulness, Meditation and Wisdom). Aspirants developing these Recollections of the body are known to have undergone unusual experiences of infinite diversity. These are individual affairs, depending on individual emotional and educational backgrounds, both in the past and the present. The experiences of one aspirant cannot be expected to be exactly the same as those of the others. There should be no doubt with regard to this aspect of practice which is very individual and which cannot be “made to order.” *What we can do to direct or regulate is the causes. The effects, however, are the natural outcome and cannot be ‘pre-fabricated.’* Efforts at developing or strengthening the causes should therefore be diligently exerted so that results can develop themselves. This is like a tree with its roots, branches, and leaves well-nourished. Sooner or later it is sure to flower and bear fruits.

Such are the various methods of recollection of the body. They can be applied as the means by which to develop *Jhāna* or Absorption and *Samādhi* or Meditation, both being aspects of *Samatha* or Tranquility, which is characterised by the poise and peace of mind, ... a retreat from the disturbing and distracting environment outside. These three viz. *Samatha, Samādhi and Jhāna* will be discussed in the paragraphs that follow.

Samatha or Tranquility is of two kinds, the first being the ordinary level, whereas the second being endowed with the *Jhāna* qualities. The ordinary can be reached with or without a theme for Recollection i.e. *Kammaṭṭhāna*. The mind is calmed down to a degree. This is called *Samatha Majjhatsupekkhā* and is attainable for all people on some occasions. The degree of Tranquility to the level of *Jhāna* is possible through a *Kammaṭṭhāna*. It is called *Ñāṇupekkhā*, which is again divided into two categories viz, that which is based on matter or the corporeal and that which is based on the abstract. The former is called *Rūpa Jhāna*, whereas the latter *Arūpa Jhāna*. Each category being sub-divided into four, there are altogether eight called *Samāpatti*.

Jhāna is characterised by meditation on what will produce one-pointedness of mind, be it a concrete thing or an abstract one. With discursive thoughts abandoned, the one-pointedness is attained, along with the consequent bliss. This is the destination of *Jhāna*, there being no exercise of *Paññā* or Wisdom,—the act of subjecting *Sanḥāra* (the conditioned; body and mind) to earnest critical scrutiny. In some cases, however, there may be a degree of scrutinising only as a stepping-stone leading to that lofty state of Absorption, which having been reached, is overwhelmed with

its characteristic bliss, one-pointedness and equanimity, allowing no room for a scrutinising contemplation. Attainment of *Jhāna* is relatively easy (compared with attainment of *Samādhi*). There have always been those who have attained to *Jhāna*, before, during and after the time of the Buddha (being non-Buddhists as well as Buddhists). In Buddhism, however, the Noble (*Ariya*) Disciples equipped with the *Jhāna* attainment are also protected by *Vipassanā Paññā* (Wisdom born of Insight) taught them by the Buddha. This serves as a Light preventing them from losing their way in the *Jhāna*. Such being the case, their *Jhāna* becomes *Diṭṭhadhammasukhāvihāra* (refreshment for the comfort of body and-mind while it lasts), being thereby *Lokuttara* (Supra-mundane) in response to the nature of those Noble Disciples. The *Jhāna* without the protection of Insight is still *Lokiya* (Mundane), being subject to deterioration and producing more *Bhava* and *Jāti* (Becoming and Birth-and, of course, death). The *Jhāna* will be further discussed as follows :

The four RŪPA JHĀNA (Absorption based on a concrete theme of Meditation). An aspirant who contemplates a theme of *Kammatṭhāna* based on the body as earlier mentioned will after some time have that theme appear so vivid to the mind's eye. This is vastly different from *Anumānadiṭṭhi* (inference or imagination) such as he used (as a lead) in the beginning stage. Now the mind has undergone a transformation, being withdrawn from a crude and distracting environment. It enjoys the bliss and brightness of one-pointedness, the Five *Khandha* or Aggregates (body and mind) retreating to exist as one solid mass of themselves alone. The degree of vividness here is therefore far more than if it is seen by means of the crude, outside *Khandha* (here meaning eyes). There was a feeling of a sudden drop, being in some cases like a loss of consciousness whereas in other cases

it is actually the withdrawal into the condition of being quiet, one-pointed and alone. For those with mindfulness established or with sufficient experience through repeated practice, such a manifestation will be spontaneously detected so they will not lose sight of it (however rapidly it occurs). This manifestation is what was earlier described as "the mind entering into the *Bhavaṅga*" But this occurs and lasts only in a flash of moment. Thereafter sometimes a spontaneous knowledge may arise or at other times a thought may insert itself to lead the mind away. Still at other times a vivid mental picture may appear. These are conditioned by the inner *Saṅkhāra Khandha* (thought-and-emotion). which can sometimes create, for instance, a body in various manifestations, a beautiful and attractive one as well as a rotting one in various stages of decomposition. These are all created spontaneously, or unconsciously. Then the four remaining *Khandha* or Aggregates such as *Vedanā* or Feeling step in to perform their respective functions. This is called *Paṭibhāga Nimitta* (i.e the vision most vivid, being reproduced in facsimile or its material counterpart, with the difference sometimes in size). Sometimes, when attention is directed towards seeing and knowing something in a distance, a panorama is unfurled in response to that will. However, there are times when there appear, without any direction of the will to know, phenomena in the form of Scriptural Pali language with translations. All these are the functions of the inner *Khandha* or Aggregates.

It is worth noting that the inner *Khandha* can play tricks on the outer ones. A cowardly person who has developed his mind to this stage of *Bhavaṅga* may here encounter what he used to fear most. A fearful vision, representing what he is most afraid of, may materialise again. This gives strength to the *Saññā khandha* (memory stored in the subconscious part) which

serves to multiply that fear, hypnotising him into thinking that it is concrete and real and throwing him into panic. This is an instance of how the inner *Sanikhāra* (Aggregates) can deceive the outer ones. That it is possible is because those things are *Sanikhata Dhamma* (the conditioned; the variable). A person's *Upādāna* (Attachment) can make a fool of himself. It is advisable, therefore, that an aspirant reaching this state should be under the care and guidance of a competent teacher, who will help him out of these undesirable experiences. This crucial test having been passed will become a milestone of his success. It is to be expected of most aspirants taking up the *Kammaṭṭhāna* practice. It may sound frightening to many, who will be discouraged before they actually begin. But it is a natural, inevitable result of developing the *Kammaṭṭhāna* to that state. It is encouraging, stimulating more energy on the part of the aspirants. However, it is also to be noted that this *Bhavaṅga* still leads to mind to re-birth and *Bhava* (Becoming). It provides no Insight Wisdom by which to detect and destroy the subtle *Kilesa* (Defilements). On this (Supramundane) basis it is treated as an obstacle (which must be superseded),

Various Kinds of Bhavaṅga The various stages of *Jhāna* comprise various components but all are characterised by the *Bhavaṅga*, which is of three kinds viz. *Bhavaṅgupāda*, *Bhavaṅgacaraṇa* and *Bhavaṅgupaccheda*. The first i. e. the *Bhavaṅgupāda*, when it is reached, will be known by a feeling of sudden drop as previously mentioned. But this lasts only a flash of time, almost undetectable if the aspirant is firmly established in his theme of *Kammaṭṭhāna*. It makes him momentarily distracted from his theme, with his contemplation simultaneously stopped. Then, in a flash, the process disrupted by a ripple is resumed. (Literally translated, it is the *Bhavaṅga* that just appears).

The second, the *Bhavaṅgacaraṇa*, is like the first when it is reached. But in the immediate flash which follows, the mind starts a surveying process, exploring in depth what concerns the theme of *Kammaṭṭhāna*, not wandering outside it. As a result, such *Nimitta* as *Paṭibhāga* (most vivid and can be controlled), a bright light and a profound and comprehensive knowledge will appear in this kind of *Bhavaṅga* (literally translated, it is the *Bhavaṅga* of wandering or surveying)

The third i. e. the *Bhavaṅgupaccheda* has a distinct characteristic of its own. It shuts the aspirant off from contact with his environment (*Ārammaṇa*) outside. Even the internal environment, in the first time or when the aspirant is not used to this experience, is almost undetectable. But when the aspirant is more acquainted with it, mindfulness will be established, though all contact with environment and thoughts is shut off. This kind of *Bhavaṅga* can be called *Appanā Samādhi* (the third, advanced stage of meditation). Sometimes it is called *Appanā Jhāna*, the difference between the two being already mentioned. When an aspirant withdraws his mind from this *Appanā Samādhi* in order to remain in the *Upacāra* (i. e. second stage of) *Samādhi*, he is no longer in this *Bhavaṅga*, but is able to contemplate for the sake of Insight. Within this *Bhavaṅga*, there is *Nimitta* (vision) and the knowledge thereof. It is called *Abhiññā* (Psychic Power). All these show how *Jhāna* is characterised by *Bhavaṅga*.

More differences concerning *Jhāna*, *Bhavaṅga* and *Samādhi* will be discussed later on, in the paragraphs dealing with the *Arūpa Jhāna*. In the meantime the *Rūpa Jhāna* (Absorption based on meditation on a concrete theme) will be briefly explained. There are four stages viz the first, the second, the third and the fourth. The first *Jhāna* is composed of five

factors, the first of which is *Vitakka*, the mental action of raising a theme of *Kammaṭṭhāna* to attention. The second is *Vicāra*, the steady dwelling on the theme so raised. The third is *Pīti* or Ecstasy resulting from that unwavering, uninterrupted attention. This is accompanied by the fourth or *Sukha*, a feeling of bliss and buoyancy. As a result the mind is steadily fixed, being absorbed in its one-pointedness. This is *Ekaggatā*, the fifth factor of the first *Jhāna*. In the second *Jhāna*, the first and the second factors are abandoned, there being only the remaining three. In the third *Jhāna* the one-pointedness being stronger, *Pīti* or Ecstasy is again abandoned, leaving only the Bliss and One-pointedness. The fourth *Jhāna* is also composed of two factors. The first is one-pointedness, which, being strongest, contemplates the remaining Bliss to such a degree that the contemplated Bliss has to disappear, being itself of coarser nature than the contemplator. Now, with Bliss subdued, there remains One-pointedness accompanied with *Upekkhā* or Equanimity. It is to be noted also that the Five *Nivarana* or mental Hindrances have been definitely suppressed since the first *Jhāna*. There is therefore none of their manifestation in the stages of higher *Jhāna*. Furthermore, being based fundamentally on one-pointedness, the higher the *Jhāna*, the more intense the degree of one-pointedness. This goes on until the fourth *Jhāna*, where there appears *Upekkhā* (Equanimity) as the correlative of *Ekaggatā* (One-pointedness). The first *Jhāna* being still associated with matter more than the upper three is composed of more factors or component parts. However, they all originate from meditation on a material or concrete theme. Hence their name *Rūpa Jhāna*.

THE FOUR ARŪPA JHĀNA. These were rarely mentioned in the Sutta (Discourses). In the *Ovādapāṭimokkha* (the Buddha's address to Bhikkhus wherein he summarised his Doctrine), only the four *Rūpa Jhāna* were mentioned. And when the ten

benefits* to be obtained from *Kāyagatā Kammaṭṭhāna* (themes of recollection based on the body) were enumerated, there was the description that the *Jhāna* would be reached without difficulty. However, when the *Vihāradhamma* (Refreshments) for one in the *Samāpatti* stage were referred to, the four *Arūpa Jhāna* were included along with the four *Rūpa Jhāna*, all being called the eight *Samāpatti*, which were sometimes also called the eight *Vimokkha* (Emancipation). There is, however, a noticeable difference here. Whereas the nature and object of the first 3 *Vimokkha* are the same as those of the *Rūpa Jhāna* referring to the fact that they are based on concrete themes, the fourth *Vimokkha* was markedly different in that it is *not* the corresponding fourth *Jhāna*, but becomes one of the *Arūpa* (Immaterial) *Jhāna* called *Ākāśānāncāyatana* (Absorption based on the theme of air). This is the first *Arūpa* and after that the remaining three *Arūpa* follow in their original order, thus making seven *Vimokkha* in all. The eighth *Vimokkha* is (what belongs especially to Buddhism i.e.) the *Saññāvedayitanirodha* Cessation of Perception and Feeling)

All these *Jhāna*, so lofty the conditions as they are, do not of themselves supersede the worldly state. They are usually *Lokiya* (Mundane). But when they are attained (i.e. made use of as refreshment while the body lasts) by a Noble (Ariya) Disciple, they become *Lokuttara* (Supra-mundane). This is like a pair of shoes which, when worn by a king, are called by another name. One of the Buddha's sayings to the Venerable *Ānanda* concerning the *Vimokkha* is as follows: It is by means of the following five aspects of fluency that a Bhikkhu is able to transcend them, since they are all still *Lokiya* or Mundane, and then attain to the Supra-mundane. (Those five are: 1,2,3) to be able to achieve all *Vimokkha* in normal order, in reverse order,

in normal and reverse order, 4, 5) to be able to achieve which ever kind is desired and then to remain in it as long as he desires. With this fivefold fluency he will be able to attain to the *Cetovimutti* and *Paññāvimutti* (Deliverance by means of mind-development and Wisdom).

The *Arūpa* or Formless *Jhāna*, which are of four grades, are the continuation of the fourth *Rūpa* (Form) *Jhāna*, in which the mind has attained to the highest degree of *Appanā Samādhi*. This fourth *Jhāna* was said to be the basis or the starting point of *Abhiññā* or psychic feats. By directing the attention forthwith anything will be known and seen by means of the strength of *Appanā*, but the mind must first be withdrawn and made to step backwards to the second level of *Samādhi* called *Upacāra*. Thus (with the residual force of *Appanā*) answers will be made known to the mind's eye. In case an aspirant does not want to do so, he can upgrade his *Rūpa Jhāna* to become an *Arūpa*. First he contemplates further the *Ekaggatā* and *Upekkhā* (One-pointedness and Equanimity), components of his fourth *Jhāna*. In doing so the mind becomes more tranquil, taking no interest in those two components and being void and trackless like the air. This is the theme of the first *Arūpa* which is called *Ākāsānañcāyatana Jhāna*. Thereafter, the mind being more subtle comes to know that it has reached out to grasp the air outside and take it as self. This is made possible through *Viññāṇa* (Consciousness) coming into contact with sense-objects. It (i.e. consciousness) was therefore conditioned and diversified, being like a passing show. Now Consciousness has superseded all sense-objects, becoming trackless, purified and producing bliss. Hence the second *Arūpa* which is named *Viññāṇāncāyatana* (based on Consciousness). Now *Viññāṇa* being *Arūpa* (Abstract), the mind attached to *Viññāṇa* is unresponsive to whatever comes

through the five sense-doors. It contemplates the profundity and purity of internal phenomena. The more profound the contemplator, the more profound the contemplated. This process leads to such a depth that there is almost nothing left. Finally, it is regarded that nothing whatever is left of the crude phenomena. This is the expression of the third *Arūpa* called *Ākiñcaññāyatana Jhāna* (based on nothingness). With such a degree of profundity or subtlety, no perception appears to exist. But there still exists one who contemplates subtlety and who subsequently recognises that subtlety. He fixes his attention on nothing else except the subtlety as his theme. Such being the case, it is neither that there is perception nor that there is no perception at all. This is the fourth *Arūpa* called *Nevasaññānāsaññāyatana* (Neither-Perception-nor-Non-Perception). But, in addition to these four, there is another *Arūpa* which is one step further and is the final point of *Arūpa*. It is called *Saññāvedaniya Nirodha* (Extinction of Perception and Feeling). It is attained through the Non-Attachment to any theme. According to the Venerable *Dhammadinnā* sister, who replied a question put to her by *Visākhā Upāsaka*, there was merely an intention to "enter" into this condition without the thought that "I shall enter; I am entering; or I have entered". This attitude of mind was to be trained first. At the moment of "entering", *Vacīsañkhāra* (thoughts) is the first to be extinguished. Then follows the *Kāyasañkhāra* (breathing) and then the *Cittasañkhāra* (Feelings). The duration of "emerging" was also to be determined in like manner. It had to be done before "entering", fixing thereby the day and the time to emerge. At the fixed day and time, the process of emergence begins with the resumption first of feelings, then of breathing and finally of thoughts. When a complete emergence is reached, the mind of a Noble Disciple is blessed with three qualities (of Absolute

Purity) viz. *Suññata Nimitta* (being characterised by voidness of Defilements), *Animitta Nimitta* (being characterised by having no trace or 'telltale clue' of Defilements), and *Appanihita Nimitta* (being characterised by having no foundation for Defilements to rest upon). Thereafter, his mind (now called *Mano*, as opposed to *Citta*, the conditioned) will always remain in *Viveka* (being secluded, or detached, from whatever will disturb or condition it as it will do so to the conditioned mind of ordinary worldlings or of other Noble Disciples of the three lower grades).

ESEVA MAGGO NATTHAÑÑO DASSANASSA VISUDDHIYĀ

**This is the only Path, there being no others,
for the sake of Purity of Views**

SAMĀDHI (Meditation); **What is it?**

An aspirant focussing his attention on a theme of *Kammaṭṭhāna* such as repulsiveness of the body is equipped with *Sati* and *Sampajañña* (Mindfulness and Collectedness). He may not develop his meditation to the depth of *Jhāna*, but he is able to know, when his mind is crude, that it is crude; and when his mind is subtle, that it is subtle. He keeps pace with his fleeting mind, being able to detect whatever comes to condition it. By doing so he remains stable and immune to the influence of the conditioners, knowing, for instance, that this is a conditioner, this is the mind and still that is the *Nimitta* (vision). He is also able to contemplate any conditioner when he wants to; and again able to abandon it when he wants to. **Sometimes he is also resourceful, developing his wisdom by means of those conditioners, seeing them as they really are.** This may be likened

to a man sitting at a crossroads being able to see people walking to and fro in the four directions. In case he has anything to do with them, he can do so with ease. If not, he can just sit looking at them. This ability is called *Samādhi* (which may be translated Meditation). This *Samādhi* is of three grades viz. *Khaṇika*, *Upacāra* and *Appanā*. The first i.e. *Khaṇika* (momentary) refers to the elementary stage of *Samādhi* which is still wavering. At one moment the mind appears to be fixed on the chosen theme; then at another it flits to another subject. The theme of *Kammaṭṭhāna* appears and disappears alternately in a series of flashes, since this *Samādhi*, as its name implies, exists only momentarily. The second i.e. *Upacāra* is more steady although not yet fixed. This mind still wanders, but within the framework that is outlined. It may be compared to a restless monkey tethered to a stake or a quail (equally restless) confined in a cage (literally, the term *Upacāra* means “to enter and wander or look around”). The third i.e. *Appanā* is most steady or completely one-pointed, there being no wandering or “walking around” whatever, no searching whether for *Attā* (Self) or *Anattā* (Non-self). This *Samādhi*, when it is sufficiently accompanied with Mindfulness, requires no conscious effort to maintain it. Being associated simultaneously with mindfulness-and-collectedness (*Satisampajañña*), this *Samādhi* is self-maintaining. It is very subtle. In its full development the breathing is almost undetectable. The first moment of its appearance is like a dozing off, but there is no loss of mindfulness and thus no withdrawal into the *Bhavaṅga*. This very moment of *Sandhi* (connection or conjunction) is called *Gotarabhūcitta* (the mind about to cross the borderline). After this moment, **the quality of mind that withdraws fully into the depth of *Samādhi* and at the same time is infallibly equipped with Mindfulness is called *Appanāsamādhi*.** Without Mindfulness the mind will sink to complete Tranquility of

Bhavaṅga. Or even with a degree of mindfulness the mind takes delight and is absorbed in bliss, which is the result of profound peace. In either case it is called *Appanā Jhāna*. With experience, a withdrawal into or emergence from *Appanā Samādhi*, as in the case of *Appanā Jhāna*, can be accomplished at will. It is called *Lokuttara* (Supra-mundane) *Jhāna*, being the *Vihāradhamma* (tonic or refreshment while the body lasts) of the Noble Disciple.

It should be noted, and repeated, here that the moment the level of *Appanā* is to be reached, if Mindfulness is off guard, it becomes *Appanā Jhāna*. (Only with the presence of Mindfulness in this moment can *Appanā* be *Appanā Samādhi*). *Jhāna* of all levels is therefore characterised by the *Bhavaṅga*, in which there is *Ekaggatārammaṇa* (One-pointedness) as the mainstay accompanied (in some levels) by absorption in Bliss. There is then no Mindfulness. Or even if there is some, it is not enough to develop Wisdom for the sake of realisation of the Four Noble Truths. Such *Kilesa* (Defilements) as the Five Hindrances are subdued unconditionally, but not yet uprooted. With regard to *Samādhi*, no matter what level, there is Mindfulness with the strength of that level to act as safeguard while contemplation goes on of the chosen theme. The process of reasoning goes on inside until there is a recognition or knowledge of the truth of, say, the Dependent Origination, the strength or depth of knowledge depending on that of *Samādhi* in each level. Such being the case, *Samādhi* can dig up Defilements,—more or less in accordance with its strength. Unprotected by mindfulness, it leads to *Bhavaṅga* and is transformed into *Jhāna*. However, when *Jhāna* has Mindfulness added to it adequately, it becomes *Samādhi*.

NIMITTA (Vision). This is an exciting aspect of the experience to be encountered in the level of *Samādhi*, *Jhāna* and *Bhavaṅga*. Most aspirants look forward to it. These visions are not all reliable or real. Sometimes they are symbolic representing some truth and an aspirant who interprets them wrong will be led away from the truth they represent. Only when he can decode them can he have his wisdom developed. However, there are times when visions are real and reliable, foretelling, like a fortune-teller, events in a way that needs no deciphering whatever. It should be observed that **visions cannot be made to order**. They cannot be created at will. Their causes are *Jhāna* and *Samādhi*. As long as these two are maintained, so long will visions appear of their own accord. This is like a tree that will flower and bear fruits. What we can do is to water and nourish it to the best of our ability. When it reaches the age of maturity, the flowers and fruits are sure to come out, whether we want them or not.

There are also visions born of *Jhāna*. These will occur, for instance, in the form of corpses when the *Jhāna* state is reached. As earlier mentioned, the *Jhāna* state must be preceded by the *Bhavaṅga*, which then is the criterion of *Jhāna*. If it is of the *Bhavaṅgupāda* category (page 25), the vision appears and then disappears, with the *Bhavaṅga* in a flash. If it follows the *Bhavaṅgacarana* category, it is modified and multiplied, becoming a drama which is sometimes delightful and at other times dreadful. The aspirant is thereby hypnotised, being overcome by spasmodic delights and fears, taking them all as real. There are cases of those who knowing that they are hallucinations, yet cannot help being carried away by their dramatic performances as long as the *Bhavaṅga* moment does not expire. This category of *Bhavaṅga* is the origin of what are called *Vipassanūpakilesa* (Ten Defilements or Distractions of Insight) such as a bright light etc. If, on the other hand, the

Bhavaṅga is resisted and Mindfulness is infallibly developed, then it is here that *Vipassanā Paññā* (Insight Wisdom) will be developed. That vision then becomes the vision of the *Upacāra* (the second stage of) *Samādhi*. As for the third category of *Bhavaṅga* i.e. the *Bhavaṅgupaccheda*, no vision can occur therein until the mind is withdrawn to the second category as mentioned above. Thus we know that visions appear in the *Bhavaṅgacarana*, the second kind.

Visions during *Samādhi*. Visions during the *Khaṇika* (momentary) *Samādhi* is, as implied by the name of that *Samādhi*, wavering, existing only in a flash. This is something like a man who is going to faint, thereby seeing streaks of light that disappear before they can be recognised as anything. In case they can be recognised, it is only through *Anumāna* (inference or memory), which is something like *Bhavaṅgupāda*, the first category of *Bhavaṅga* mentioned above.

Visions during the *Upacāra* (second stage of) *Samādhi* are more vivid and steady and are the foundation for *Vipassanā*. While, for instance, an aspirant is contemplating the Five Aggregates, he reaches the *Upacāra* level or, having reached the *Appanā* (third) level, he steps back to the *Upacāra*, the visions appear therein will be vivid and realistic (as opposed to imaginative). The Aggregate of *Rūpa* i.e. the body will be seen as bubbles appearing only to disappear in the following moment. *Vedanā* or the Aggregate of Feeling will be like waves chasing one another until they crash against the shore and are waves no more. *Sanñā* or the Aggregate of Perception exists like a mirage on a long road. Seen from a distance it looks concrete and real but when approached it vanished without a trace. *Sanikhāra* as the fourth Aggregate (Mental Formations; thought-and-emotion) is looked upon as being unsubstantial as the so-called trunk of a banana

plant (which is no trunk at all, being as it is the prolonged stalks of its leaves bundled together) The fifth Aggregate i.e. *Viññāṇa* or Consciousness is like a magician, who is experienced in the hypnotising tricks coming one after another. By means of *Vipassanā Paññā* the aspirant comes to realise the truth that the Five Aggregates composing all sentient beings are destined to be like that. By nature they cannot be otherwise. With such realisation *Upādāna* (Attachment to those Aggregates) disappears, there being subsequently no false views such as self-identification with those Aggregates.

NATTHI PAÑÑĀ SAMĀ ĀBHĀ PAÑÑĀYA PARISUJJHATI
Never is there any light like Wisdom. Through
Wisdom can a person be purified.

VIPASSANĀ PAÑÑĀ (INSIGHT WISDOM)

Vipassanāpaññā is the result of *Upacāra* (the second grade of *Samādhi*). This leads us to the fact that it takes a certain degree of *Samādhi* for this Wisdom to occur. It cannot be expected of *Jhāna*, in which Tranquility and Bliss are dominant, nor of *Appanā* (third grade of) *Samādhi*, which shuts off all contact with outer environment. It is true that a depth of *Samādhi*, lower than the *Upacāra* does not enable the aspirant to produce *Vipassanāpaññā* by which to abandon the *Sammūti* (relative world; mundane) and to send him to the Extinction of Defilements. But *Appanā Samādhi* being too profound to contemplate anything outside it (or below it) cannot serve the practical purpose of realisation of *Sanīkhāra* (the conditioned; the created) (which realisation requires the process of contemplation). A parallel may be seen in a court case brought before a judge. Here *Appanā* is like a judge to mete out judgment, whereas *Upacāra* may be

likened to the public prosecutor to start legal proceedings or the investigation team to collect evidence (against *Upādāna* or Attachment) until it is found sufficient to bring the case to court. The Insight Wisdom in the *Appanā* level may be able to know the culprit (i.e. *Upādāna* or Attachment). But without material witnesses and irrefutable evidence, no judgement can finally be meted out. Such being the case, Insight Wisdom must take the *Sanikhāra* (the conditioned; body and mind) as witnesses to pinpoint the target i.e. *Upādāna* the culprit. And in this case it is to be tried in the court of justice called *Upacāra Samādhi*.

Aspects of Insight Wisdom (*Vipassanā Paññā*).

There are ten aspects as follows :

1. *Sammajjanañāṇa*. (Surveying Insight) This is the Insight which, having determined the *Sanikhāra* (the conditioned) inside on the basis of their own characteristics such as Impermanence, also determined the *Sanikhāra* outside in the same manner. It may also imply treating both categories of *Sanikhāra* as one and determining their characteristics on such bases.
2. *Udayabbayañāṇa*. Insight contemplating the birth and death, or formation and dissolution, of *Sanikhāra*.
3. *Bhaṅgañāṇa*. Insight contemplating only the death or dissolution of *Sanikhāra*.
4. *Bhayatupaṭṭhānañāṇa*. Insight contemplating the *Sanikhāra* as the source of danger.
5. *Ādīnavañāṇa*. Insight contemplating the evils and the dreadfulness of *Sanikhāra*, which may be likened to sleeping within a burning house.
6. *Nibbidāñāṇa*. Insight contemplating dispassion or weariness in *Sanikhāra*, which is considered repulsive. Only through Attachment does it appear attractive or delightful.

7. *Muñcitukamyatāñāṇa*. Insight contemplating the giving up of *Sanikhāra* like a trapped animal struggling for freedom.

8. *Paṭisaṅkhañāṇa*. Insight contemplating a means or way that will lead to Deliverance.

9. *Sanikhārupekkhāñāṇa*. Insight contemplating Equanimity as the means or way by which to be delivered from the *Sanikhāra*. This is the result of having realised fully the nature of *Sanikhāra*, with no grain of doubt remaining and with no more inference needed.

10. *Anulomañāṇa*. Insight contemplating *Sanikhāra* once again, realising the truth that all *Sanikhāra* always remain as they are (being impermanent, suffering and without self). It is through the work of Attachment that *Sanikhāra* are made to appear otherwise. But despite the Attachment (and suppositions) *Sanikhāra* cannot be other than they are by nature. So said the Buddha to the Venerable *Ānanda* to the effect that this Insight will be attained to by those who contemplate all *Sanikhāra* until they have realised fully the Three Characteristics (*Tilakkhaṇa*) potential in all *Sanikhāra*. In some sources there are only nine aspects of this Insight Wisdom, the first one being dropped.

It should be noted that not all of these aspects of *Vipassanāñāṇa* will take place simultaneously to an aspirant. Their occurrence is determined by the strength of *Samādhi*. In cases of strong *Samādhi* or one strengthened by the immediate withdrawal from *Appanā* (the third grade), there usually occur the following six aspects viz. Insight into the formation and dissolution, the dissolution, the dreadfulness, the evils, the dispassion and the giving up (i.e. Nos. 2, 3, 4, 5, 6 & 7). In case the *Upacāra* (second-level) *Samādhi* is very strong the following

two aspects will come as a result. They are: Insight of surveying and of contemplating a means (Nos. 1 & 8). In other words, Insight strengthened by the third grade of *Samādhi* is one based on *Samatha* (Tranquility), whereas one strengthened by the second grade is one based on *Paññā* (Wisdom). There are also cases where Tranquility and Wisdom are well-proportioned, with no one overshadowing the other. Then the Insight of Equanimity (No. 9) will occur. This is called *Maggasamāgī* i.e. the unity—being well-proportioned—of the path. The final i.e. the tenth aspect refers to the epitomised contemplation on the basis of (Absolute) Truth (as implied by another of its Pali names i.e. *Saccānulomikāñāṇa*), which does not conflict with the relative truth, each being true on its own plane. This results from the *Lokuttara* (Supra-mundane) process, by which the Noble Disciples base their contemplation on four premises viz. the truth of *Sammuti* (names, suppositions, relations in secular affairs), the truth of *Paññatti* (names, suppositions and relations as laid down by the Buddha), the truth of *Sacca* (nature of things), and the truth of *Ariyasacca* (the Four Noble Truths). The knowledge of the Noble Disciples, therefore, is perfect, being an all-sided approach and an all-round development.

The first aspect i.e. the *Sammajjanañāṇa* is the lead for the rest. While this (i.e. the Surveying Insight) is at work, some of the remaining nine will occur subsequently. Particular cases will determine which one or how many of them. When the surveying based predominantly on the Characteristic of *Aniccaṃ* (Impermanence) becomes clear and flashes in the mind's eye, Insight into the dissolution (No. 3) takes place. In case *Dukkham* (Suffering) is predominant in the process, Insight into the dreadfulness (No. 4) occurs. If the Characteristic of *Anattā* (Ownerlessness) overshadows the other two in the surveying

contemplation, then Insight into the giving up (No. 7) will appear as a result. This shows how the first aspect is the lead for the rest to follow. The text called *Paṭisambhidāmagga* attributed to the Venerable *Sāriputta* has explained this matter in detail. It is too long and complicated to be quoted here. Suffice it to say that the *Sammajjanañāṇa*, first of the ten aspects of Insight, includes a contemplative survey of all *Saṅkhāra* (the conditioned; the created), both internal and external, crude and subtle, far and near, past and present. Wisdom scans the horizon of all these *Saṅkhāra* and puts them on the dissecting table of the Three Characteristics viz. Changeability, Destructibility and Insubstantiality. (In a more specific sense) this also includes the contemplative survey of the body in terms of the 32 parts (hair of the body etc.), of the Five *Khandha* (Aggregates), the six Internal and six External *Āyatana* (Sense-doors and Sense-objects), the six *Phassa* (Contact) the six *Viññāṇa* (Consciousness), and the six or Eighteen *Dhātu* ("Elements"). Each and all of these must likewise be put on the dissecting table of the Three Characteristics, and each of these is called a *Sammajjanañāṇa*. This aspect of Insight is therefore wide and deep in its implication and performance and as such it is the fountain-head of all Insight-Wisdom.

It is worth noting that for each aspect of Insight to be so called it must be based on an absorbed contemplation underlined by the Three Characteristics until the focus is sharp and steady in the mind's eye. This is *Vipassanā* in the best sense of the term. Also to be noted is the fact that, unguarded by *Samādhi* (in the strict Buddhist sense, which implies Mindfulness as the accompanying factor) *Vipassanā* will lapse into *Jhāna*, with the possibility that *Paññā* (Wisdom) might become distorted, thereby degenerating into the defilement that produces extreme

wrong views such as *Sassataditṭhi* (Eternalism) or *Ucchedaditṭhi* (Annihilationism). On these grounds Insight Wisdom is classified into two categories viz. the *Lokiya* (Mundane) and *Lokuttara* (Supra-mundane). In the former the *Samatha* (Tranquility; one-pointedness) and *Vipassanā* are not yet developed sufficiently, being thereby *not* unwavering and therefore *not* infallible. It is not followed by the Insight into the means for Deliverance (No. 8) and then not yet crowned with Insight into the Four Noble Truths (No. 10). The latter, however, has achieved what is called *Maggasamāṅgī*; the Unity (being well-proportioned) of the Path, with all Defilements and false views uprooted.

MAGGA. The Way of practice called *Magga* may lead to *Kāmaṇvacaṛabhūmi* (Planes of Sensuality), *Rūpavacaṛabhūmi* (Planes of *Jhāna* based on concrete themes), *Arūpavacaṛabhūmi* (Planes of *Jhāna* based on abstract themes) or *Lokuttarabhūmi* (Plane of supra-mundane). Whether a *Magga* from Right Views to Right Meditation (of an individual aspirant) should be conducive to any plane is to be determined by its strength and compatibility with that particular plane. Following, however, will be described only the *Magga* that results from the Insight Wisdom. As a matter of fact the whole practice, from the beginning of *Samatha* or Tranquility to the ten aspects of Insight Wisdom, is meant to help the aspirant attain to the Cessation of Suffering, but in the course of practice it is possible that sometimes the aspirant should side-step from the Path and then be caught in a trap or lured into a pitfall or a quagmire, thus being ensnared by such defilements of extreme wrong views as Eternalism and Annihilationism. This, of course, is due to the lack of experience. It is on such occasions that the aspirant needs the service of one of the seven steps of *Visuddhi* (Purity) called the *Maggā maggañāṇadassana Visuddhi* (Purity of Insight by which to judge

what is the Path and what is not). This Purity serves as the Chief Inspector (warning the aspirant against clinging to those distracting influences, telling that they are not the point of finality and are to be superseded for the sake of higher attainment). It is not until the *Maggasamāṅgī* (the Unity i.e. the state of being well-proportioned of the Path) is attained that the Path will become *Lokuttara* (Supra-mundane), being thereby absolutely divorced from all wrong views. This shows that although analytically the Path is composed of eight elements, yet in terms of practice or final reality it is One.

In the *Dhammacakkappa Vattana Sutta*, it was mentioned that the Noble Eightfold Path is one and is called the Middle Way, being the supreme Way of all the Noble Disciples. Of all the eight elements of the Path, the first one, Right Views, is the conglomeration of the remaining seven. For the *Samma Ditṭhi* or Right Views to be so called in the ultimate sense of the term, it must abandon all thoughts that flash or ramble to the past and the future. It is required to contemplate the present *Khandha* (Aggregates) until there comes the full-final realisation of the nature of all *Khandha*, internal and external, crude and delicate, which is all the same as the Five Aggregates (Body-and-Mind). (This is, as earlier mentioned, the *Sammajjanāñāṇa* (Insight No. 1), which banishes the Sixteen Aspects of *Vicikicchā* (Doubt) through the power of the Insight into the means for Deliverance (No. 8) and which sends the aspirant over and above the Vicious Cycle (of Re-births and Re-deaths) through the Insight into Equanimity (No. 1). Thereafter (with the attainment of the tenth Insight) the Path is won; the mind is tranquil, being withdrawn into the (full-final) Insight as a result of *Maggapahāra* (the killing of Defilements by the Path). Here the seven elements of the Eightfold Path (except Right Views, the first one) stop their functions. It is here that is called the Middle

Way, the One Path, the Path to Seclusion and Purity. Were it to be treated at all times analytically, then the aspirant would not be able to banish the sixteen manifestations of Doubt since it would always be clinging to *Anāgatasaññā* (Thoughts and hopes relating to the future). So when the one-ness of the Middle Way is attained the seven other elements, being as they are the satellites of Right Views, will be simultaneously won. In contemplating the Repulsiveness of the body, for instance, looking at it as corpses, the purpose is to remove such evil thoughts as Lust. This is Right Purpose. Recitation of the fact that the body is a kind of corpse, repeating it to oneself, is Right Speech, since it is not intended to hurt or slander anybody. The activity of taking up the theme of *Kammaṭṭhāna* by means of the practice of *Samatha* and *Vipassanā* is Right Action, which does not do harm to anybody. Such an activity is profitable to life, not wasting it away (in secular matters). It is therefore Right Means of earning a living. Now, to make the mind dwell on that theme is like keeping a small boat steady in a churning current. This requires efforts and is therefore Right Efforts. To make Right Efforts go on unsuspended or not slackening an unfailing Mindfulness, which is Right Mindfulness, is required. With Right Mindfulness comes Right Meditation as the accompanying factor until the Unity or well-proportionedness of the Path is developed to the degree or depth required. With all these elements present in an all-round, balanced development, there is no room left for any *Vipallāsa* (Falsehood) such as Eternalism, Annihilationism and the sixteen Aspects of Doubt, each being a barricade to the progress of an aspirant. This kind of *Samādhi* (Meditation) is Right Meditation in the best sense of the term. All the seven satellites of Right Views in the Path, i.e. in the stage which is called the Noble Path, are

inter-twined to become one and inseparable. Hence what is called the one-ness of the Path. But whether it is so called or not does not make any difference.

What is significant to note is that the *Maggasamaṅgī* or Unity of the Path occurs only once for each stage (of the four stages) of the Noble Disciple. Thereafter it is always *Vimutti* (Deliverance), the *Maggasamaṅgī* being gone for good in that particular stage. There might be a doubt here that, if so, the Noble Disciple should be so called in that moment, only to degenerate and be transformed into a *Puthujana* (worldling) again in the next one. This can never be so. The Deliverance-producing *Maggasamaṅgī* occurs only for each *Bhūmi* (stage or plane) of the Noble Disciples. *Moreover, it cannot be made to order.* What an aspirant can do or make is to develop its causes i.e. *Samatha and Vipassanā*, until both reach the required intensity and proportion. **Then spontaneously it occurs and in a moment it is gone.** For the next, upward stage (the three higher ones) the same process is repeated. When the final stage (the Arahatsip) is won, his manner of practice heretofore becomes his intrinsic nature, being thereby effortless but infallible. A passage from the text called *Abhidhammatthasaṅgaha* also mentioned this, saying that once the Noble Path (here referring to the *Maggasamaṅgī*) of an *Arahat* (highest grade of Noble Disciples) has abolished all the (remaining) Defilements, the *Phala* (Fruition) follows in the next moment. Then it disappears.

It is true that the *Bhavaṅga* moment and the *Maggasamaṅgī* cannot be made to order, but it should be noted that the former, unlike the latter, can be reached again and again (more easily with experience). The reason for this is that the *Bhavaṅga* itself is still associated with the *Upadhi* (another name for

Upādāna or Attachment) to particular *Bhūmi* (or plane), but the *Maggasamāgī* is completely detached from it (hence its name). The Noble Disciples, even of the lowest grade, have experienced a foretaste of the Deathlessness. Although there are left in them a number of subtle Defilements, yet they have been attuned to the current of *Nibbāna* and as a result are not in a position to regress. The doors of all the realms of woe (*Apāya*) are closed to them. They may not be able to reach the destination of their “pilgrimage” and have to rest and stay overnight on the way. This means some of them may pass away. But after all, their destination is sure to be reached and on the following day, i.e. life, they will wake up and will automatically feel the inner urge to resume their journey. At the faintest reminder, they will take to it and continue where they left off the previous ‘day’. Thus for the Noble Disciples of the lower grades (i.e. except the *Arahat*), the achievement in this respect may be regarded as capable or incapable of degeneration, depending on which angle is approached. In the event of their passing away before the journey’s end, due perhaps to their degree of maturity being not yet enough, they will just have a rest or a break to refresh themselves. Their progress is to come to a stop for the time being. But in fact they do not regress. Their ‘stop’ is the harvest on another plane of the fruits of their achievement here. Their *Upanisaya* or intrinsic nature remains the same (making them ready to resume the journey whenever an occasion arises). This is like a (ripe) seed capable of growth. It may be stored away for some time. But when it is planted again in a favourable condition anywhere, it is sure to take roots, sprout, put forth leaves, flower and bear fruits just the same way as their ancestors did. A careful observation of human habits and degree of maturity will reveal this fact. Each individual has a background of accumulated merits and evils of his or her own, being

more or less different from others. This can be detected since early childhood and will reveal itself more and more with age, showing the trend which is characteristic of that individual. This trend or individual habit is most difficult to abandon. It was said that only the Buddha was able to abandon (or rather transcend this particular habit to befit the title of Buddha, founder of a new religion, who must be versatile and perfect in every possible way. This is to command faith, respect and even awe from people in all walks of life). Other *Arahat* disciples (with less lofty targets) cannot do so. Instance can be seen in the case of the Venerable *Sāriputta*, who was in a previous life a monkey. Even as a human being so highly evolved now, he still showed reminiscences of a monkey’s habits, at times jumping monkey-like over a pool of mud or water he came across on the road. (This was called *Vāsanā* in Pali terms, as distinct from Kilesa or Mental Defilements, which all *Arahats* have abolished once for all).

SAMODHĀNAPARIVATTI. *Samatha and Vipassanā* (Tranquility and Insight) as earlier discussed are to be the experiences of all aspirants without exception as they press forward. The themes and results of *Kammaṭṭhāna* may be varied, but if an aspirant can fix his attention, or rather contemplation, only on an aspect of the body such as its being a corpse or a conglomeration of the so-called elements, he is said to be dwelling at all times within the framework of *Samatha and Vipassanā*. The process of practice is not the same as that of academic learning. It is to put to test whatever little one has learned, to actually follow what is taught in order to obtain a firsthand experience and the “taste” of the Dhamma. The purpose is to wriggle oneself free from the bondage of Defilements. Even the theme of *Kammaṭṭhāna* being recited or contemplated

is to be abandoned the moment the Tranquility and Insight are attained to. What prevails then is the consequent realisation, – the actual, direct, firsthand knowledge as distinct from the *Saññāpariyatti*, the inference or memory based on text-books or others' words. This can be called *Manopaññatti*, – a vivid, irrefutable knowledge appearing to the mind's eye. However, this is *Paccattam*, – to be individually seen or known or experienced, but it can lead an aspirant to the Dhamma of Absolute Purity. As far as the *Pariyatti* or academic learning is concerned, there is much memory-work required of a person, who has to study volumes or a whole library of Scriptures. *It is inadvisable, therefore, for a person with little memory capacity to study themes of Kammatthāna other than one based directly on contemplating this body, which always reveals the most obvious facts, being thereby their built-in libraries.* All the themes of *Kammattthāna* can be found existing within the body. Even though an aspirant is contemplating this body alone, yet his contemplation includes all other themes without his knowing it. Moreover, all the *Kilesa* or Defilements such as *Upādāna* (Attachment) and *Sakkāyadiṭṭhi* (Wrong Views concerning the Aggregates) also find their origin and growth in this body. Thus contemplation of the body as a theme of *Kammattthāna* can at least, even when Attachment is not done away with, help an aspirant to see and accept the truth that, for instance, it is but a conglomeration of the four so-called elements. With a greater depth of *Samādhi* achieved, the Five *Nivaraṇa* or Mental Hindrances will be subdued, especially in time of what is called the *Bhavaṅga*. If *Samādhi* is steadfast (i.e. always with Mindfulness or *Sati*), the resultant *Vipassanā* or Insight will be introspective, with the focus fixed upon this body unfailingly. This will be climaxed in the abolishing of Attachment to this body. Such being the case, *this very body of ours is the most convenient theme of Kammatthāna, especially*

for those with little capacity for the memory-work of academic or intellectual learning. For when an aspirant dwells steadfastly on this theme, much knowledge will appear to him (in compensation for his little book-learning). He will come to realise, – firsthand that is, how it is nothing, really nothing, but the four so-called elements, the Five Aggregates, the seat of six sense-doors or a (potential) corpse. Now, *when the mind has done a complete about-face, being freed from its alien, unreal nature caused by Attachment and now reverting to its essential, “knowing” nature, the aspirant will be able to look upon his previous Attachment with a sense of humour, being somewhat amused by his own folly.*

It can be concluded from the above discussion that both *Samatha* or *Jhāna* and *Samādhi* and *Vipassanā* or Insight can be achieved by contemplating this body as the theme of *Kammattthāna*. The two are therefore associated and inter-twined. For when *Samatha* is developed to the required intensity, *Vipassanā* then steps in to perform its function (by means of the strength of *Samatha*). When *Vipassanā* is pressed “to the end of its tether”, the mind will have to retreat and rest into the theme of *Samatha* even while it is working on *Vipassanā*. While, for instance, the mind is contemplating the *Vipassanā* aspect of the Impermanence of *Saṅkhāra*, it must be tranquil (characteristic of *Samatha*) so it can be steady enough for the contemplation process, otherwise *Vipassanā* cannot be developed to a required depth or degree. This is made possible through the strength of *Samatha*. Again, when the mind is contemplating the *Samatha* aspect of *Kammattthāna* such as the four so-called elements the body is composed of, it must be tranquil and unwavering in its contemplation process so that *Vipassanā* can occur subsequently, thus enabling the aspirant to achieve a firsthand, actual and vivid experience of the theme.

Samatha and Vipassanā complementary to each other

A theme of *Kammatthāna* (relating to the body) can be regarded either as *Samatha* or as *Vipassanā*, since both have the same starting point and follow the same course (i.e. refer to the body) side by side. Upon nearing the end, however, they can separate, each taking its own distinctive point. *Samatha* is climaxed by *Ekaggatārammaṇa* (One-pointedness), entering the *Bhavaṅga* and abandoning *Vipassanā*; whereas *Vipassanā*, inadequately supported by *Samatha*, becomes overpowered by distracting thoughts, entering thereby the course of *Saññā* or memory-work, the product of book-learning and inference. This occurs when *Vipassanā* loses sight of *Samatha*. Another case is when an aspirant takes delight in the vision and then wanders away from the theme of *Kammatthāna*. Here *Vipassanā* has become *Vipassanūpakilesa* i.e. overcome by obstacles standing on its way and checking its progress. This is another case of *Vipassanā* tumbling into the pitfall because of its being in disproportion to *Samatha*. Whenever both are well-proportioned, with each balancing the other, the eight elements of the Noble Path will be united, becoming one thereby. Most significant is that this is true also of other themes of practice such as the Four Noble Truths, the Thirty-seven Factors of Attainment and several others, each and all of them being destined for this one-ness at this particular moment. Hence its name *Ekābhisamaya* (the Great One moment) or *Vimuttisamaya* (the moment of Deliverance), in which all the Dhamma there are to be known will be known simultaneously. In fact *without these Dhamma being brought together and blending into one, how can an aspirant know it in one moment?* This fact is supported by the saying that one who is to attain *Vimutti* (Deliverance) must have achieved *Cetovimutti* (Deliverance through the mental powers), hereby meaning *Samatha*, and *Paññāvimutti* (Deliverance through Wisdom, referring to Insight).

A number of questions may arise here as to why the Eight Elements of the Noble Path and even the Four Noble Truths,

(of which the Noble Path is but a fourth,) should be all reduced and united into one. This is not to say other topics of Dhamma (such as the Thirty-seven Factors of Attainment). Also some of the aspirants may not have ever known by name what Dhamma is in what topic. Now, when all those Dhamma have come together to blend into one, why or how can he know them as such? To these questions that may arise to some, the answer by way of reasoning is that the mind is intrinsically One. That it seems to be many is due only to its capacity for manifestations. *The mind being one, the Dhamma of Purity to deliver the mind from Defilements should correspondingly be one.* Both having been joined and each merging into the other, there is then the *Ekābhisamayavimutti* (Deliverance taking place in the Great one moment). An aspirant may not have known the myriad of details before, but when those details are brought together (piled in a single heap, so to speak) before his mind's eye, there is nothing that can be hidden from view, be it on the side of Defilements or of Purity, and whatever names are given to the expressions and manifestations of each side. By whatever names they are called, there is no effect on their functions or existence. This, therefore, is to be realised by a mind that has achieved the One-ness in the sense implied above. It may be compared to an instrument called microscope picturing what is in front on its lens, making it appear vividly in all its details, without the necessity of having to know the names of those details beforehand. (Instances can be found in the Scriptures of many Noble Disciples such as the Venerable *Yasa* and his family, who attained to such a lofty condition without any book-learning, without having to know the names of those *Kilesa* and Dhamma first. They were able to "remember the faces", so of speak of the "robbers and the well-wishers", knowing who would harm them and who could help them. There is no need to know the names of those "persons", where they come from, what houses they live in etc.)

Samatha and Vipassanā in the manner described above are the stepping-stones for an aspirant who aims at attaining to the Path and Fruition. In the case of the three lower stages of the Path, the Attainment-and-Abandonment of each is in accordance with the strength required of a particular stage, when the moment of *Maggasamāgī* (Unity of the Path) occurs, lasts a moment, and then disappears (having finished its function). This process is repeated in the higher stages until the highest one is attained. The Fruition then takes the form of a mind bent on *Viveka* (Seclusion) and then retraces its steps to survey its pathway by means of which it has rooted out Defilements and has found the permanent Abode thereby. A parallel to this may be seen in a gardener who has rooted out the weeds in his plot of land. Then he sets fire to the weeds until they are turned to dust and ashes and the place is ready for cultivation of useful crops. The gardener now admires the place he has cleared, happily planning to cultivate whatever crops he prefers in whatever part of the area he desires.

May all virtuous people treading the Path to the Deathless be delighted in the Way of One-ness which will lead to the Sublime Seclusion. The practice of *Kammaṭṭhāna* described so far is not quite as difficult (as it seems to be). An aspirant who is well-informed regarding what is to be encountered on the way could reach the One-ness of the Path in a flash of moment, there being in such a case no need to be delayed by an 'overnight stay' on the way. Let us all develop ourselves with an unshaken faith in the Buddha's Path, making it the vanguard for our progress. For then

the Sublime Dhamma we aspire for is sure to be attained.

SUPPLEMENT From page 28 line 1

The ten benefits a Bhikkhu can expect of meditation on the nature of the body (such as its repulsiveness) were enumerated in the *Kāyagatāsati Sutta* in the *Uparipāṇṇāsaka* of the *Majjhimanikāya* (Middle Length Sayings) as follows:

- 1— To be able to subdue desire and aversion.
- 2— Aversion cannot overcome such an aspirant
- 3— Whenever aversion arises he is able to overcome it and so live in peace.
- 4— To be able to subdue fear of dreadful things.
- 5— Fear of dreadful things cannot overcome him.
- 6— Whenever fear arises he is able to overcome it and live in peace.
- 7— To be able to endure heat and cold, hunger and thirst, and the troubles caused by gadflies, mosquitoes, wind, sun and reptiles (with insects included)
- 8— To be able to endure words that are biting and bitter
- 9— To be able to endure courageously the painful feeling of the body which is severe, intense, excruciating, causing immense suffering and liable to cut short his life.
- 10— To be able to attain to the four *Jhāna* without difficulty. They (i.e. the four *Jhāna*) will serve to refresh and invigorate him while his body lasts.

BOOK TWO

WAYS AND MEANS FOR DELIVERANCE

Translated by

SIRI BUDDHASUKH

– Enjoyment means Attachment

(page 67)

– In their struggle to pamper the body with more and more things for its “happiness”, the worldlings have unwittingly multiplied their suffering.

(page 72)

SUSSŪSAM LABHATE PAÑÑAM

One who listens properly develops his wisdom

It is well-known to Buddhists that the whole body of the doctrine the Buddha had preached through the forty-five years was collected in what is called the Three *Piṭaka* or Baskets, which have been enumerated as consisting of 84,000 *Dhammakhandha* (i.e. verses). However, they may be epitomised and divided into three main practices viz. to abandon evils, to accumulate merits and to purify the mind. These three categories of practice have been recognised by all scholars.

It is highly encouraging for Buddhists that they have the sublime, noble person as the Master and Founder of their religion. As far as birth is concerned, the Buddha was well-born, whether this is to be considered from the lineage of his royal father or that of his royal mother. He was called descendant of the line of Gotama. His renunciation of the world was prompted not by privations or any trouble from his relatives, but really by a sublime motivation. He was surrounded by sensual pleasures of all kinds, being blessed with whatever a man should wish for. Yet despite

the heartbroken tears of his father and relatives he was courageous enough to give up all those worldly blessings.

With regard to learning he was found to be excellent and experienced in all the arts and sciences of that time that befitted his rank as Crown Prince. His body was endowed with the thirty-two characteristics of a Great Man, which the Brahmins of that time believed would prophesy two things for the person who possessed them. Living the life of a layman he would be the Universal King with his kingdom bounded by the Four Great Oceans; whereas renouncing the world he would become the Universal Teacher unexcelled by any human being on earth and celestial being in the celestial worlds.

Considering the problems of life facing religious teachers at that time the Buddha courageously renounced the world in order to find out a way to solve those riddles, which were centred mainly on the illness, old age and death of human beings. This was the pure and sublime motive by which no one could condemn him. Pondering on those riddles he tried to make every possible investigation and experiment on the various methods he had studied, including the then traditional methods of self-mortification, which was believed to be the excellent and guaranteed one leading to the goal desired by all.

With courageous and dedicated efforts backed by mindfulness he undertook to try all the ways and means in line with the tradition of self-mortification, undaunted by the intense pain they inflicted upon him. For example, he tried to withhold his own breathing, closing his mouth and nostrils. Now the breathing, being so withheld, caused a turmoil inside, with a great sound roaring within his ears. The pain and heat developed thereby spread to his head, his stomach and then all over his body. But all this time he was safeguarded by mindfulness, which backed up his resolution and kept on his efforts.

But after nothing of this kind was left undone he came to know that this was not the way leading to enlightenment. He then started to reduce and then stop eating food, which was generally believed to be the cause of *Kilesa* or Defilements. The intake of food was steadily diminished, in both the kind and the quantity, until he was much reduced and his complexion turned pale and sallow, with the bones standing out all over his body. While stroking his own body, the hair rotten at its root came out at the slightest touch. He became so weak that, often while trying to get up, he had to drop down, the body being unable to support its own weight.

Now that whatever methods of self-mortification there were had been tried and still no satisfactory results came about, he was sure that they were certainly not the means by which to attain to Enlightenment. He had done such that nobody in the past, present and future would excel him. It was now advisable to try some other way. He thought of the ploughing ceremony one afternoon while he was still young. Seated alone under a Jambu-tree he was able to develop the first *Jhāna* by meditating on the breathing. It was then that a miracle happened, the shadow of that Jambu-tree not moving with the afternoon sun but being fixed in its noon position as if to give him a cover with its shade. This, so he thought, might be a stepping-stone leading to Enlightenment. So he gave up the practice of self-mortification and partook of food once again.

There were then a group of Five Ascetics who attended upon him, believing that, should he become the Buddha, he would teach them what he knew. Seeing now that he had given up self-mortification, they were disappointed and, having lost their faith in him, went away.

Having partaken of food and refreshed himself he resumed his efforts based on mind-development until he attained to the four *Jhāna* and the Threefold Knowledge. His efforts were crowned with Enlightenment, resulting in transforming him into the Buddha. That was forty-five years *before the start* of the Buddhist era. After Enlightenment he preached to mankind the Dhamma of his discovery, which is based on three main principles as earlier mentioned. Thus, as far as the personal qualities of the Buddha are concerned, we Buddhists can be proud of him for the following reasons :

- 1) He was superior in birth and family, judging from the standard accepted at that time.
- 2) He was equipped with whatever abilities were required of a Crown Prince and a man.
- 3) His renunciation of the world was motivated by a noble purpose.
- 4) He had tested and experimented upon all conventional methods, leaving no stones unturned, so to speak.
- 5) His Enlightenment was his own discovery through his own dedicated efforts. It was different, and apart, from what had been taught him earlier by any of his teachers.
- 6) Having been enlightened he did not keep his discovery to himself but undertook to make it known to others. He classified all his teachings into three categories as mentioned above and also devised a systematic process of practice (generally for lay disciples) consisting of five steps of progressive importance called *Anupubbīkathā*. This will be explained later.

Another fact we can be proud of is that our Lord the Buddha was a historical person. His family and family-line are known to everybody, Buddhist and non-Buddhist alike. His

renunciation and way of practice, both before and after Enlightenment, were recorded with reliability. His life-story is supported by historical evidence. It is interesting and encouraging, be it considered from the secular or religious aspect.

The teachings expounded by him were reasonable and practicable. They challenge the tests and investigations by all who sincerely want to know. Properly followed they lead the aspirants out (of the Vicious Cycle of Re-births and Re-deaths), with results to be expected within this life-time. However, it is unfortunate that Buddhism, a Gem of marvellous beauty and value, is for the most part neglected by those who consider themselves intellectual or preferring a rational approach. Of those who have recognised its value, there are only a few who have fulfilled their duties in regard to the avoidance of evil, the accumulation of good and the purification of the mind. It is an irony, therefore, how a good thing is ignored by many (who think they are good people).

In fact, there is no doubt as to the excellence of the Buddha and of the Dhamma, which produces whatever results are expected to anybody who follows it. That there are but a few who can attain to the Path and the Fruition nowadays should be due to the drawbacks and mistakes of the followers themselves. This may be due to their wrong beliefs, which lead to wrong practices, which then cannot be expected to yield the desired results. But that there are still some who after a lapse of more than two thousand years can attain to the Path and Fruition is again a proof that his Message is real, excellent, practicable and timeless.

The crux of the problem is therefore the distorted views and attitudes of Buddhists themselves. According to the teachings of the Buddha, this body is a mass or bundle of sufferings, starting with its birth and ending with its death. It is ugly,

being repulsive. It should be detached from, not to be grasped at as self, since it is not within anybody's power or wish. But how many people take heed of such teaching? Instead we see most Buddhists indulge their craving for the bodily pleasures and resist the irresistible, reaping thereby manifold sufferings as a result of their dream of happiness in the wrong way. With such a distorted view (making a religion of their bodies), the Dhamma they listen to produce only false results. *"What is false or counterfeit, be it a thing or a teaching, is of no value. The more one has it, the more suffering it produces."*

In fact it is always difficult to implant the Dhamma into the minds of people. This is due to the Three *Sampadā* (Factors for accomplishment) being incomplete. With regard to those three, sometimes the fault belongs to those who take up the task of teaching: either they do not realise or attain to the Dhamma themselves or they are not resourceful, being unable to teach and lead others efficiently. This is the first drawback. But at other times the fault lies with the listeners who are still wavering and immature for the attainment or who still cherish some wrong views. This is the second drawback. The third one refers to the teaching itself that is false. (It cannot produce anything desirable despite the good intention of the teachers and the maturity of the listeners). In fact the Buddha himself used to be momentarily discouraged, upon deciding to preach his doctrine to the people, that there might not be anybody to understand and follow him, the Dhamma he discovered being so subtle for the ordinary minds habituated to following the stream of Defilements. But due to his Great Compassion he looked deeper clairvoyantly and soon knew that there would still be a number of people who could understand and follow him. This prompted his decision to make known his Dhamma which is inherent in everyone's body-and-mind. This is the Four Noble Truths viz. Suffering, its Cause, its Cessation

and the Path leading thereto. The whole body of his teachings may also be included in the three categories viz. the giving up of evil, accumulation of good and purification of the mind. This is what he had summarised and classified in the assembly of the 1,250 Arahats disciples. It will be dealt with later.

PRINCIPLES OF THE BUDDHA'S DOCTRINE

The Buddha laid down the principles of what he had already taught and was to teach, making known what should be abandoned, what should be cultivated and then what was beyond the process of abandonment and cultivation. Such principles are *Tilakkhaṇāṇa* or Insight into the Three Signs or Characteristics. A person knowing these is said to have known Buddhism.

The Three Signs or Characteristics.

Whatever is conditioned or created is bound to be *Aniccaṃ* (Change), *Dukkham* (Flux or suffering) and *Anattā* (being without owner or self). These are the *Tilakkhaṇa* or the Three Signs governing the conditioned or the created. *Aniccaṃ* refers to the process of change or impermanence, of being dynamic, which goes on non-stop, at all times. *Dukkham* implies the condition of being destined to flowing, to decay and to destruction, — all inducing weariness and dread rather than pleasure. *Anattā* points to the fact that whatever is subject to *Aniccaṃ* and *Dukkham* cannot be grasped or clung to as self or belonging to one's self, since it would give a burning effect which, being less obvious, is far more dreadful than the fire that can consume the body only. This fire of attachment to the conditioned, burning inward, is inviting outward, but is more terrible, burning much longer and hotter.

Three Aspects of the Buddha's Doctrine

Having been informed of the Three Signs, we should also know how to behave ourselves towards them. To this end the Buddha had classified his doctrine into three categories : abandonment of evil, accumulation of good and purification of the mind. By these we are further informed of how evil brings about suffering and therefore deserves to be abandoned. On the contrary, what is good or meritorious always produces happiness, so they should be industriously accumulated. Finally comes purification of the mind, which yields the highest results, carrying aspirants beyond the limits of both good and evil, transporting them to a plane or *Bhūmi* beyond the worlds of birth and becoming.

The Five Steps of Progressive Importance

Having epitomised the whole body of his teaching and put it in three above-mentioned categories, the Buddha laid down a set of Five Successive Steps of Practice which he called *Anupubbīkathā* and by which to develop the minds of Buddhists. These five steps are :

1) *Dānakathā* (Charity): This step of practice teaches a person the virtue of generosity, sharing his or her happiness with others by means of distribution of money or other possessions. Negatively, this practice serves to reduce selfishness; positively, it helps materialise the virtue of loving-kindness and compassion.

2) *Sīlakathā* (Precepts): This is observance of the rules of abstention laid down by the Buddha. It is in furtherance of the aim of self-ennoblement and concerns refinement of words and deeds.

3) *Saggakathā* (Celestial Realms): A narration of celestial realms where one can enjoy various sensual pleasures as

a result of Charity and Precepts. This is to encourage good people, assuring them that their good deeds will be duly rewarded.

4) *Kāmādinavakathā* (Evils of Sensual Enjoyment): This is an about-face narration to change the listeners' attitude towards enjoyment of sensual pleasures, showing them how such an enjoyment is inherently beset with many evils and sufferings due to the impermanence or changeability of those pleasures obtained through doing good. What is more important, *enjoyment means attachment*, which means being involved in *Bhava* and *Jāti* (Becoming and Birth) (including, as a matter of course, death). To illustrate the dangers of *Bhava* and *Jāti*, a story was often told to the effect that it would be advisable to have one's body pierced by a hundred spears for a hundred years if one should be guaranteed thereby of freedom from suffering. This would still be better than to endure for nobody knows how long the endless sufferings caused by re-births and re-deaths (and, of course, those other sufferings to be encountered during each re-birth and re-death).

5) *Nekkhammānisasakathā* (Benefits of Renunciation of Sensual Enjoyment): This is to further detach the mind that has been convinced of the drawbacks and dangers of sensual enjoyment, encouraging it to give up that enjoyment (or attachment), which leads to endless sufferings. The mind is now like a piece of cloth with its dirty spots and smears being washed off. It is clean and ready for a dyeing process.

Generally, those who are born in the *Kāmahava* (planes of Sensuality, here implying this world), being ignorant (of the Noble Truths), cannot help taking delight in sensual pleasures, being carried away by sensual enjoyment. They are overcome by an insatiable desire, being at all times submerged in the mire of sensuality like frogs or tortoises sinking in the deep mud of a marsh. But a wise man, convinced of the Truths of Buddhism,

sees things in their right perspective. They give up all attachment, refusing to be bogged down by it. They are like the lotus which, while being submerged in mud and filth, is never smeared or becomes dirty. It raises its flowers high above the water and spread its delicate scent around. Let every thoughtful person consider this difference by himself.

In conclusion, it may be said that the whole body of the Buddhist teaching may be classified under three categories viz. abandonment of evil, accumulation of good and purification of mind. The manner of teaching by which to fulfil those three purposes can in a sense be divided into five successive steps viz. Charity, Precepts, Celestial Realms, Evils of Sensuality and Benefits of Renunciation. These two aspects of teaching, different as they are in number, are identical in quality. Charity, Precepts and Celestial Realms may be included in abandonment of evil and accumulation of good, whereas Evils of Sensuality and Benefits of Renunciation are governed by Purification of mind.

Sensuality the First Obstacle to One-pointedness of Mind.

Human beings are born into the plane of sensuality (here referring to this world). Their bodies and minds exist in the level of sensuality, and subsist on the food of sensual nature. Even their bodies take birth and are nourished by sensual objects. Without Wisdom (i.e. Insight) it is actually impossible for anybody to wriggle himself free from the bondage of sensuality. These worldlings were by the Buddha compared to birds trapped in a hunter's net, with few being able to find their way to freedom outside. In the same manner very few of the worldlings are able to free themselves from this powerful bondage.

Another parallel may be seen in the case of a tortoise and a fish who were friends. The tortoise, being an amphibian, related the story about land to his friend, saying how beautiful and plentiful with food supply land was. But the fish, seeing nothing but his water domain, was not convinced, concluding that there could not be anything outside his natural habitat. In the same manner, although sensuality is mental defilement, yet it is extremely difficult for those submerged in it to be convinced of this truth. Even with wise men pointing out how sensuality yields far more evils and sufferings than benefits and happiness, most people will turn a deaf ear to such instructions, preferring the suggestion that it will do them a world of good. When later on evils and sufferings do occur and consume them with disappointment, there is still no disillusionment. To them all other things, but not sensuality, are to take the blame for the harm done.

The objects of sensuality are five viz. sight, sound, smell, taste and touch. People submerged in them are enslaved by them. While these objects still exist people are hypnotised into thinking that they are indispensable to their happiness. When these objects cease to exist people are fed by self-suggestion that they should come back to enrich their lives once again. It is because of this lingering attachment that beings are to be re-born ceaselessly, their own suggestion acting like a fertilising seed. Just as a person smeared with dirty mud all over the body cannot by mud be washed clean, so a mind defiled by sensuality is never in a position to attain to the condition of one-pointedness, which will occur only when the mind is freed (at least temporarily) from such Defilements as sensuality.

This can be seen in the first *Jhāna* (Absorption), which consists of five factors counteracting or subduing completely the Five *Nivaraṇa* or Mental Hindrances. *Ekaggatā* (One-pointedness)

is the factor that acts against *Kāmachanda* (Sensuality), *Pīti* (Ecstasy) against Hatred, *Vītakka* (Fixity of Thought) against sloth and torpor, *Vicāra* (Movement of Thought along a fixed line) against Doubt or hesitation, and *Sukha* (Bliss) against Worry and anxiety. From this it can be seen that sensuality is the first obstacle standing in the way of the one-pointedness of mind. This can be seen in the fact that whenever the mind is overpowered by objects which arouse sensual emotions, it loses its self-control, being thereby carried away at one time by sensual pleasure and at another time by sensual displeasure such as irritation, anger and hatred. These are accompanied by anxiety and worry to be followed sooner or later by sloth and torpor (due to weariness or exhaustion). Finally comes doubt or hesitation, the state of being unable to make any decision and sometimes of reversing the decision already made. Now anxiety or worry comes back again, to torture the mind even more. This is why one-pointedness of mind is desirable to prevent these troublesome Defilements and to attain to the bliss as a result thereof.

Indeed man is born into the plane of sensuality, being thereby bound to sense-pleasures and nourished by sense-objects. How difficult it is to abandon the lures of senses and to emerge detached from those traps ! It really is not easy that one should be weary of sense-pleasures and give them all up. But it is after all not impossible for those who are determined to follow the Buddha's Path. The more they progress and approach the Truth, the lighter their burden will be, and the more confident they will become of their success. The Truth of the Buddha is the Truth that leads its followers out of Suffering. Anyone following it properly and correctly is sure to be rewarded with success.

It should also be remembered that the body is the expression or manifestation of Karma on the physical, visible plane. In case it is crippled or imperfect in any way, it cannot be changed. What is more important is the mind being housed in it. If it is ignorant of the Truth concerning the body, it will become attached to, and then overpowered by, the conditions of the body. If it has been informed and trained accordingly, it will regard the body as being merely a vehicle or an instrument and not hold on to it through the influence of Attachment. The lives of Noble Disciples are examples of this fact. They make use of the body, treating it as instrument for mind-development. Having reached their ultimate goal, they are still using their bodies, nurturing them all through their life-span.

Sensuality may be compared to a vast expanse of water flooding the bodies and minds of beings at all times. Those indulging in it are like fish, whereas others mindful of its dangers are like tortoises which, being amphibians, can live freely on land in case they are away from water. Now lay disciples or those submerged in sensuality will not be able to detach themselves from it and to develop the one-pointedness of mind as long as they are not aware of its dangers. When, however, they have realised how sensuality is the obstacle to one-pointedness of mind and how mind is not body, and vice versa, the body being merely a book-keeping balance in the crystallised form brought forward from the previous page, they will try to follow the practice of renunciation in a variety of ways. These include observance of the Eight Precepts and practice of meditation. Such practices may be taken up occasionally at first, but when they are more often repeated, there is a greater opportunity for their minds to be detached from sensuality. It is advisable here to recall a Thai proverb which says, “*When a flood comes the fishes feed on the ants, but when the flood recedes the ants feed on the fishes.*” This is an encouragement for aspirants to take advantage

of any opportunity that is available, fighting against *Kilesa* or Defilements whenever occasion permits. However, there is no need to wait for a flood, if you were to be a fish wishing to feed on ants. Nor is there any need to wait for the flood to subside if you were to be an ant wishing to feed on fish. (This is another encouragement for aspirants to “create” that opportunity through their own efforts, instead of waiting passively for its occurrence).

The Body as Theme of Meditation

This body of ours is, as earlier mentioned, the conglomeration of all themes of *Kammattāna*, which can be brought to bear upon it. This is a means by which to reduce *Asmimāna* (Egotism) and distracting thoughts and also to produce Disillusionment, which will lead to one-pointedness. The body is also the seat of *Upādāna* (Attachment), fountainhead of all Defilements. Unchecked and unrealised, this Attachment will be the seed of endless births and other sufferings associated with birth. From the ultimate point of view, the body is not the seat of happiness as it is understood by ignorant peoples. It is the mass or bundle from which flow all kinds of sufferings at all times.

This can be seen in the teachings of the Buddha, who said that this body, being the mass of sufferings, is beset with birth, old age, illness and death. But the worldlings, not realising the Truth, are attached to it, taking it as the seat of happiness. *In their struggle to pamper the body with more and more things for its “happiness”, they have unwittingly multiplied their suffering.* Faced with this predicament, some worldlings become more distressed and finally are led to suicide.

For those who strive for the real happiness and peace of mind in the midst of the world of suffering, it is advisable that they focus their attention on the Truth concerning the body,

contemplating its nature as the seat of suffering, analysing its various aspects in the light of the Buddha's Truth. It is by doing this that they can come to realise the nature of the body and thus able to reduce or remove attachment to it. The more they are detached from it, the higher peace and happiness they will achieve. Indeed this body, being clung to as ours or our self, is merely the combination of the four so-called elements viz. solid, liquid, warmth and movement (of air within). It belongs to nobody, being under nobody's wish or control and destined to decay and decomposition. Despite our desperate efforts in nourishing and pleasing it with all possible means, it does not take heed but proceeds on its pre-destined course—towards dissolution. Thus it rests upon us how to use it properly and wisely while it lasts, for that will be conducive to a great benefit and bliss. If we are ignorant of this fact, then miseries will be our lot. Moreover, even the mere maintenance of this body is itself a burden. With Attachment through Ignorance added, the miseries are sure to be multiplied to the n^{th} degree, so to speak. Referring to this, the Buddha said :

<i>Bhārāhave Pañcakkhandhā :</i>	Such a burden are the Five Aggregates
<i>Bhārāharo ca Puggalo :</i>	Yet peoples cannot help shouldering it.
<i>Bhārādānamī Dukkhamī Loke :</i>	Suffering it is to be loaded with the burden.
<i>Bhārānikkhepanamī Sukhamī :</i>	Blissful it is to be unloaded of the burden.
<i>Nikkhipitvā Garumī Bhāramī :</i>	A person who has put down all those burdens.
<i>Aññamī Bhāramī Anādiya :</i>	and does not shoulder any other burden,

<i>Samūlamī Taṇhamī Abbuyha :</i>	having dismantled Desire along with its root-causes,
<i>Nicchāto Parinibbuto :</i>	will be hungerless and then attain to the complete cessation of Suffering.

The *Khandha* (Aggregates) mentioned above imply the Five Aggregates of Existence, which can be summarised into two categories viz. body or form and mind or name. These are burdens which worldlings prefer to load themselves with, despite the fact that untold miseries are brought about thereby i.e. through their own Attachment. But a wise man, realising that body and mind are separate entities and that they are not necessarily inter-twined, manages to withdraw their Attachment to the body, thereby cultivating the one-pointedness of mind to strengthen their detachment power. Of the Aggregates of body and mind, the body is the crude and visible one manifesting its nature openly. It is composed first of the four so-called elements coming together, but it is bound to undergo various steps of change or impermanence, being unable to remain stable for long in any form. Then finally it reaches its inevitable doom i.e. dissolution or decomposition. It is impossible for anybody to cling to it as being one's self or take possession of as belonging to oneself. Once born, it takes its own course i.e. the natural course, being independent of anybody's wish or control. Any attempt to hold on to it results in sheer disappointments and miseries.

In case such recollection does not yet bring about the weariness and one-pointedness of mind, the *Asubha* (Repulsiveness) may be used in addition. This refers to the thirty-two parts of the body such as hair of the head, hair of the body, nails, teeth, skin and so forth. Either one item is contemplated singly or the whole body may be considered as a mass of filth. But there are some items the repulsiveness of which is more evident

such as the bones, mucus, saliva, blood or pus. When reflection goes deep enough, weariness will occur as a result. Then lustful attachment will be abandoned and *Jhāna* (Absorption) or *Samādhi* (One-pointedness) will be attained to. It is thus advisable that an aspirant be confident in recollection of the nature of the body, which is the seat of all themes of *Kammattāna*. Some there are who cannot decide which method to take, seeing that there is such a great collection of methods and themes to choose from. The purpose of practising *Kammattāna* is none other than realisation of the nature of this body of ours so that we can be detached from it and attain to *Jhāna* and *Samādhi* thereby.

Moreover, while contemplating any item, let the aspirant be steady and determined in the development of his faith and mindfulness. Do not follow his practice off and on or by fits and starts. Let him not waver or be troubled by any doubt about the result to be obtained. Also do not imagine or expect anything to come out, fancying that it will be like this here and must be like that there; or that something will happen then and this must be done after that. This imagination or expectation bars the way to progress, leading an aspirant nowhere, being something like putting the cart before the horse. It distracts the mind, blurs the mental eye, saps energy and weakens the aspirant's faith. What follows is loss of will power, sloth and indifference. It is imperative, therefore, that the aspirant focus on the present and be steady in recollection process. Then the one-pointedness will be attained.

When the mind is calmed down

When the mind is fixed upon an item of recollection of the body and can maintain the condition of one-pointedness thereon, this is called *Samatha* in the sense referring to its end

purpose. Usually the mind that is untrained cannot stop wandering. It flits from one thought to another, from one topic or emotion to another, knowing no rest or happiness that is born of peace. In fact *Samatha* in the sense of peace or calm can occur to ordinary people on some special occasions. When, for instance, we come across a dead body, if there is at that time no fear occurring, the mind will be withdrawn from distracting thoughts and stop abruptly here. With an introspective thought brought to bear upon oneself, the person will be enthralled by weariness arising from disillusionment. This is an example of *Samatha* occurring sometimes by chance to some persons.

But *Samatha* attained in the course of practice implies the result of recollection of a theme of *Kammattāna* until the theme becomes vivid in the mind's eye, holding the mind spell-bound i.e. firmly fixed on that theme. A parallel (but in the other aspect of *Vedanā* or feeling) may be seen in the case of a man who stumbles violently over a stone and suffers intense pain. Now his mind, although absorbed a moment ago in other thoughts, will immediately withdraw itself to dwell and concentrate firmly on the pain, being automatically one-pointed. This is an example of the mind becoming one-pointed by chance i.e. without prior training.

The Difference between *Jhāna* and *Samādhi*

Samatha or Tranquility is the stepping-stone that can lead to *Jhāna* or *Samādhi*, as the case may be. Of both targets the preliminary stage is the same, but the process of abandonment is different. Also different is the attainment to the level or plane of each. Both, however, support and strengthen each other. This is known to those who have already experienced the truth firsthand. Following is the discussion based on ideas and evidence to clarify the truth of the matter for the readers.

Jhāna means Absorption, having the mind fixed on a theme, which may be *Kasīṇa* (disc-gazing etc.) or any other thing. The point is to make the mind firmly fixed on the theme. In the early stage mindfulness is to be energetically exercised in order to make the mind withdraw from other undesirable thoughts and dwell steadily on the chosen theme. When this is achieved, it is called *Ekaggatārammaṇa* or one-pointed. Then there occurs a bliss the like of which has never before been experienced by the aspirant. Now the mind takes delight in that bliss and is bent on a greater depth of one-pointedness. This is the condition of being absorbed in the bliss which results from one-pointedness. This is to the extent that *Egakkatā* often produces a subtle Attachment and is extolled as the condition of absolute purity and excellence. There will be a sudden drop into what is called *Bhavaṅga*, as earlier mentioned (page 25). This is like a temporary loss of consciousness before mindfulness is resumed. Those who have often experienced this will be more used to, and therefore more immune to it. The drop will not be so sudden and strong. It is during this moment that the *Nimitta* or vision will occur and other phenomena will appear. At the sign of a vision or a phenomenon the mind, now absorbed in the one-pointedness, will “swallow” it, as well it might, being as it is super-sensitive to whatever enters into its “frequency.” This is characteristic of a mind turning inward. It is a great danger to the aspirants who have attained to the *Jhāna* state, and is known to have caused mental derangement to many such aspirants. *Jhāna*, it must be remembered, is characterised by one-pointedness or *Egakkatā*, but it lacks insight by which to contemplate all *Saṅkhāra* (the conditioned) in the light of the Three Signs (Changeability, Destructibility and Insubstantiality). As such the *Jhāna* attainment will cause a person to be extremely adamant and headstrong in his viewpoint, unable to be held back by any reason or argument. (the *Jhāna* as its name implies, makes

him totally absorbed in his conviction, with no mind, as it were, to change). Of course, there is still a difference in the degree or intensity of each case, which depends upon a person's emotional and educational background and also upon the depth of *Jhāna* attained. Only by another person who used to encounter similar experiences and have now surpassed them by means of a higher attainment can he be made to see and admit his folly. In case there is nobody who can do so, he is hopelessly lost.

Now for the factors of which each *Jhāna* is composed.

The First *Jhāna* consists of *Vitakka*, the dwelling of the mind on a theme of *Kammaṭṭhāna* until both (i.e. the mind and the theme) are united and become one; *Vicāra*, the stability of the process of contemplating the theme (which is now mind-united or mind-seen) such as Repulsiveness of the body; *Pīti* or Ecstasy resulting from the theme being vivid in the mind's eye; *Sukha* or Bliss resulting from Ecstasy; and *Ekaggatā* or One-pointedness, being the condition of rest and peace due to its being bathed in Ecstasy and Bliss.

The second *Jhāna* has no *Vitakka* and *Vicāra* of the first one. As a progressive step after the First and also based on the first, this second *Jhāna* has only Ecstasy, Bliss and One-pointedness.

The third *Jhāna*, which is more subtle and refined, has Ecstasy abandoned. There remain Bliss and One-pointedness.

The fourth *Jhāna* is extremely subtle. The theme of *Kammaṭṭhāna*, although it is a form (i.e. material), is almost formless now. The mind is contemplating the *Rūpa* (material theme of *Kammaṭṭhāna*) until it is one-pointed within that theme. Here, due to the subtleness of the *Rūpa Kammaṭṭhāna*, the mind, being unable still to detach itself, has to establish itself again in *Upekkhā* (Equanimity) in that *Rūpa Kammaṭṭhāna*. This is the

subtle attachment to the *Rūpa*. The fourth *Jhāna* has therefore one factor that is left over from the third one i.e., One-pointedness. Being coupled, as mentioned above, with *Upekkhā* or Equanimity, it may be also said to have two factors viz. One-pointedness and Equanimity. From this point of view, the *Rūpa Jhāna* may be regarded as having six factors in all. The *Arūpa Jhāna* (Absorption based on abstract themes), however, will not be discussed here, because the *Rūpa Jhāna* (Absorption Based on material themes) as earlier discussed are enough to serve as stepping-stones on the path leading to the *Lokuttara* (Supra-Mundane).

The Abandonment Power of Jhāna

In one sense the *Jhāna* is said to serve as instrument by which to abandon the 5 Defilements that are connected with the planes of sensuality. These are sensual pleasure, ill will, sloth or torpor, worry or anxiety and doubt or hesitation, the lack of confidence or faith in the Triple Gem. Strictly speaking, the word “abandon” is rather incorrect. To subdue would be the better, more correct term, since those Defilements (called Mental Hindrances) are only calmed down while the force of *Jhāna* is at work. This is like the grass that cannot grow under a rock, but when the rock is removed it will grow again. Defilements subdued by the force of *Jhāna* are like that. Once the force of *Jhāna* stops functioning, those Defilements will rear their heads once again. Besides, those *Jhāna* are on the mundane level (being still subject to decline or deterioration).

Jhāna is measured by Bhavaṅga

Bhavaṅga (withdrawal into unconsciousness as a result of meditation, See book one, page no. 25) occurs when the mind attains to the *Jhāna* level. It is of three kinds viz. *Bhavaṅga-pāda*, which is a momentary withdrawal lasting only a flash of

time. After that normal consciousness is resumed. The second is *Bhavaṅgacārāṇa*, referring to the mind that withdraws inward, being unresponsive outward but experiencing various sensations within. This is somewhat like outward sensations, the difference being that they are far more delicate and attractive than their outward counterpart. It also implies the mind which is on the verge of withdrawal into the third kind, but which is still not altogether ready. The third called *Bhavaṅgupaccheda* is the condition of the mind that is drawn into “one solid mass” — without any crack, so to speak. In other words, this is the condition of the mind that, although still connected with the body, yet detaches itself (temporarily) from the body and functions independently, operating on its own plane.

SAMĀDHI

Samādhi refers to the mind being fixed steadily on its topic or theme of *Kammaṭṭhāna* and at the same time being also mindful that this is mindfulness, this is one-pointedness, this is sense-object. It also includes the knowledge that is quick enough to detect the existing and the vanishing away of whatever enters the mental frequency. This again is underlined at all times by recollection or realisation of the Three Signs viz. Changeability, Destructibility and Insubstantiality. These are characteristics of *Samādhi*, which should be distinguished from *Jhāna*. *Samādhi*, in the analytical sense, is of three kinds or stages viz.

a) *Khaṇika*. There is here a degree of one-pointedness, but it is so flitting and unsteady that cannot yet be applied to any particular purpose.

b) *Upacāra*. Here the mind develops a stronger degree of one-pointedness, approaching the third stage to be explained below. It is now unresponsive to outside environment. It holds fast to the theme of *Kammaṭṭhāna* as an object of attachment.

It can be said to be half-submerged in, and half-freed from, attachment, being something like “sitting on the fence.”

c) *Appanā*. This is the condition of the mind that has delivered itself from attachment, being empowered by Mindfulness, Meditation and Wisdom in an intensive degree. It may be said that at this moment although the body belongs to and is functioning in the world, yet the mind is separated from it and is independent of it, there being nothing of the world in it at all. This is because in the level of *Appanā* there is no word to describe or define the condition of the mind there.

However, there is one thing worth noticing. This is that there is no breathing then. Now a question may arise as to why without the breathing the person is not dead, since it is obvious that life cannot go on without breathing. The answer is that breathing, or rather the transfusion of air in and out of the body, does not necessarily go on through the nostrils. Even the skin can also “breathe” (thus maintaining the process of air transfusion). In the case of one who has trained his mind until all attachment to the body is given up, he enters the lofty state of *Samādhi* called *Saññāvedayitanirodha*, has his *Saññā* (Perception) and *Vedanā* (Sensation) stopped. Here the breathing (through the nostrils) also stops. The body in such a state (i.e. without breathing, perception and sensation) can maintain its life even for 7 days. This is beyond our conventional knowledge and has to be proved by firsthand experience.

The Abandonment Power of Samādhi

Samādhi is included in the Path. It abandons or eradicates the Defilements characteristic of worldlings, transforming them into *Ariya* or Noble Disciples in proportion to the degree or intensity of the Path, which is of four grades. The first grade

of Penetration or Path, that of the *Sotāpanna* (Stream-Enterer), removes once for all three Defilements viz. *Sakkāyaditṭhi*, *Vicikicchā* and *Silabbataprāmāsa*. The first is the heresy of belief concerning this blob or mass of conscious body, holding on to it as self or substantial. This is due to lack of contemplation or realisation in the light of the Three Signs. The second is doubt or the feeling of uncertainty with regard to the virtues and the reality of the Triple Gem. The third is the false idea or the superficial understanding of the observance of Precepts and the spirit of practising the Dhamma. This refers to the observance of Precepts and the practice of Dhamma spurred on by other objectives than the Cessation of Suffering. Such is not the Path of the Noble Disciples, not leading to Penetration (*Paṭivedha*).

The second Path, that of the *Sakadāgāmi* (Once-Returner), like the first, eradicates the three above-mentioned Defilements, the difference being that it more significantly reduces lust, anger and delusion. This is the characteristic of the second Path.

The third Path, that of the *Anāgāmi* (Non-Returner), further removes another two Defilements viz. Lust and Anger, which have been significantly reduced by the second Path. All these Defilements (three eradicated by the First Path and two more eradicated by the Third) are called the Lower Five *Sanīyojana* (Spiritual Fetters).

The Fourth Path, the final one, i.e. that of an *Arahat*, roots out five more Defilements, which are the final five called *Uddhambhāgiya Sanīyojana* (Higher Fetters). They are: *Rūparāga* (delight in bliss resulting from contemplation of concrete theme of *Kammaṭṭhāna*), *Arūparāga* (Delight in bliss resulting from contemplation of abstract theme of *Kammaṭṭhāna*) *Māna* (sense of pride), *Uddhacca* (a degree of inability to check distracting thoughts, which are still overpowered to some extent by delusion), and *Avijjā* (Ignorance of the Four Noble Truths).

Different Climaxes of Jhāna and Samādhi

Jhāna, as earlier mentioned, climaxes in *Bhavaṅga*, whereas *Samādhi* climaxes in *Samādhi* (the detailed characteristics of which was described in page 25 and 32) *Bhavaṅga*, the climax of *Jhāna*, is of three kinds. They are all the *Bhava* (planes of Becoming) of the mind. (Hence the name 'Bhavaṅga', implying the dwelling in the plane of Becoming) (More explanation regarding the *Bhavaṅga* may be seen as follows): The *Bhavaṅga* condition of the mind occurs when the mind, taking the *Paṭisandhi* (Re-birth-Consciousness) in this conscious body, has subdued Attachment and withdraws inside to exist in its own plane, being independent of the body even while the body is still alive. (Such is more explanation on the *Bhavaṅga*). Now, when the body is dead, being no longer the dwelling-place of the mind, that mind will retain its own *Bhava* (go on dwelling in its own plane), requiring no sense-doors or nervous system of the body for its function. Thus when the mind withdraws into any of the three above-mentioned *Bhavaṅga*, it is said to be functioning on its own. In the 4 kinds of *Arūpa Jhāna* (Absorption in the immaterial theme), the mind has withdrawn completely into the third kind of *Bhavaṅga* (i.e. the deepest kind), dwelling unshakably on that theme. The main characteristic of the *Jhāna* marking it from *Samādhi* is that in it there is no Wisdom (i.e. Insight) by which to contemplate the Three Signs. Lacking this property, the *Jhāna* cannot be the stepping-stone leading to realisation of the Four Noble Truths, and as such it cannot lead to the Cessation of birth and becoming.

Samādhi, as earlier mentioned, is of three steps. What may be described in addition here is that the *Appanā*, the advanced stage of *Samādhi*, is the condition of mind completely collected, being totally unresponsive to outside environment, with Attachment disappearing and then combined with Mindfulness, One-pointedness and Wisdom. It is during this moment forceful and radiant,

functioning on its own. These are characteristics of *Appanā*. When the mind withdraws from *Appanā*, if it does not withdraw totally to the *Khaṇika* (first stage) or to be absorbed once again by discursive thoughts, it will remain in the second i.e. *Upacāra* stage. On this level contemplation of the Dhamma can be effectively done. In this case it called *Upacāra* withdrawing from *Appanā*, whereas in the reverse case it is called *Upacāra* entering into the *Appanā*.

Jhāna and Samādhi are complementary

Jhāna and *Samādhi* can strengthen each other. Sometimes the mind enters into the *Bhavaṅga* (characteristic of *Jhāna*), being detached from outside environment and contemplating its theme to a certain degree. Then it withdraws from *Bhavaṅga* and now, being equipped with mindfulness, can recall the theme of *Jhāna* or contemplate other themes. (Through the reminiscent force of *Jhāna*) it can contemplate the Three Signs deeper and more comprehensively. Furthermore, it can enter into *Samādhi* more rapidly and remain therein more steadily. Thus it is possible that sometimes the mind attains to the *Samādhi*, being mindful, equipped with wisdom, bathed in ecstasy, realising the Three Signs. At other times mindfulness is weak and wisdom is inert. Then *Samādhi* becomes dull leading the mind to *Bhavaṅga* i.e. to *Jhāna* being thereby silent and inactive in Absorption. Or it may be bent on experiencing the Bliss resulting from the One-pointedness of *Jhāna* (and exercise no Wisdom whatever).

In conclusion, it may be said that for an inexperienced aspirant *Jhāna* and *Samādhi* will take place alternately in his mind. They may be produced by the same theme of *Kammaṭṭhāna* or by different ones. Such is what must be expected of the inexpert. Even for these with enough experience, the *Jhāna* is still used either as a refreshment rest or for some other

profitable purposes. The danger occurs only when a person is totally attached to his *Jhāna* state, refusing any change for further progress (such as exercise of Wisdom for realisation of the Four Noble Truths).

Spectacular results produced by *Jhāna*

There are what is called *Abhiññā* or spectacular psychic powers, which are six in all. Of those six, five can be achieved by attainment to *Jhāna* alone. They are : *Iddhividhi* (various psychic feats), *Dibbasota* (Clairaudience), *Cetopariyāṇāna* (Mind-reading), *Dibbacakkhu* (Clairvoyance) and *Pubbenivāsānussatiñāna* (Recalling former lives). These five can be produced through the power of *Jhāna* by those that have previously been trained for such purposes (i.e. not always to whoever have attained to the *Jhāna* state). The last, however, is the *Āsavakkhayañāna* (Insight uprooting *all* Defilements), the result to be expected only of following the Buddha Path. This is the product of both *Jhāna* and *Samādhi* being combined with sufficient force, and with each strengthening the other. There must be no sentimental attachment to *Jhāna*. This is the imperative requirement if the last kind i.e. the Insight doing away with *all* Defilements is to be attained to. In the Pali terms, it is described as *Cetovimutti-Paṇṇāvimutti* (Deliverance by means of mental forces i.e. *Jhāna* and Wisdom)

It should be noted that this kind (or rather degree) of Insight is not, strictly speaking, a real *Abhiññā* (Psychic Powers); nor is it produced by the exercise, or the functioning, of Wisdom alone. In fact it is both combined (strengthening each other). *Jhāna* is after all mundane. It cannot uproot *Āsava* (Defilements, especially the subtle, deepest kind that is subconscious and involuntary). *Samādhi* alone cannot lead to achievement of

Psychic Powers, which must be produced by *Jhāna*. In other words, in order to acquire *Abhiññā* (psychic feats) a person with *Samādhi* in the Supra-mundane level can make use of the *Jhāna*, which is the mundane---remember. *Jhāna* cannot be supra-mundane by itself, but in this case the *Jhāna* becomes supra-mundane. A parallel of this can be seen in the case of, say, a pair of shoes used by a king. They are to be called by another name which is different from a pair used by ordinary people*

Transcendental Knowledge Product of *Samādhi*

- | | |
|--------------------------|---|
| 1) <i>Cakkhū Udapādi</i> | The Eye (of Wisdom) realising the Truth. |
| 2) <i>Ñāṇa Udapādi</i> | The simultaneous development of other senses (apart from the eyes). resulting in their being correspondingly bathed in Wisdom. |
| 3) <i>Paṇṇā Udapādi</i> | Complete realisation of the Three Signs, resulting in the complete banishment of doubt, with nothing to make the person say to himself, "What is this?" |
| 4) <i>Vijjā Udapādi</i> | The Knowledge by which all <i>Āsava</i> (most subtle or profound Defilements) are uprooted and destroyed. |

* (another parallel may be seen in, say, a house in which a world-renowned king or scientist or author lives and the things he uses. They will be looked upon with veneration, becoming almost holy, both during and after his life-time. This is diametrically opposite to the house and things belonging to a notorious robber. They are always regarded with contempt and recall only their owner's atrocious crimes).

- 5) *Āloko Udaṭṭhādi* The All-encompassing Light, illumining the worlds, until there is nothing hidden from the mind, making it deluded and ignorant no more.

This fivefold product is the direct result of *Samādhi*. Instance of this can be seen in the case of the Venerable *Aññākoṇḍañña*, leader of the group of the Five Ascetics, who acquired it while listening to the Buddha's sermon right in the presence of the Buddha. It occurred to him on the spot where he was seated, showing that he had not previously acquired the *Jhāna* but had acquired *Samādhi* while focussing his mind on the Buddha's sermon. Thus the *Samādhi* and its products were the Noble Path and the Supra-mundane.

The Nine Aspects of Insight

- 1) *Udajabbayañāṇa* Insight contemplating the formation and dissolution of *Sanikhāra* (the conditioned)
- 2) *Bhaṅgañāṇa* Insight contemplating dissolution
- 3) *Bhayatupatṭhānañāṇa* Insight contemplating the conditioned as being dreadful
- 4) *Ādinavañāṇa* Insight contemplating the evils
- 5) *Nibbidāñāṇa* Insight contemplating the conditioned as being conducive to Weariness
- 6) *Muñcitukamyatāñāṇa* Insight contemplating the going out (of the conditioned)
- 7) *Paṭisaṅkhāñāṇa* Insight contemplating the way to go out
- 8) *Sanikhārupekkhāñāṇa* Insight contemplating equanimity (as the way to go out)
- 9) *Saccānulomikāñāṇa* Insight penetrating the Four Noble Truths

It is worth noting that, of the nine aspects mentioned above, not all of them occur to all aspirants. Even their occurrence does not necessarily take place in that order. Any one of the seven may take place, to be followed immediately by the eighth and the ninth. This is because the above seven are born of the *Jhāna*, based on the *Jhāna*, being still without the Three Signs as the pivot or centre of contemplation. They see only one side, or part of the Truth, as is characteristic of the *Jhāna*.

Thus, of the first seven aspects, which are not all compulsory in their occurrence, any one can take place first. The last i.e. the ninth has its special characteristic in connection with realisation of the Four Noble Truths (being therefore compulsory). However, there is a word of caution here. If the basis of the seven aspects i.e. the *Jhāna* is too strong or intense, it could lead to *Vipallāsa* (extreme wrong views) (since, as earlier mentioned, the *Jhāna* is looking intensively at one side, or part, of the Truth). The point to be remembered is that, if it is the Insight wisdom born of *Samādhi*, it will never be divorced from the Three Signs, always having those Three Signs as the main theme and the basis of contemplation process.

The Seven Aspects of Purity (*VISUDDHI*) born of *Samādhi*

1. *Sīlavisuddhi* : Purity of Precepts
2. *Cittavisuddhi* : Purity of mind
3. *Ditṭhivisuddhi* : Purity of Views
4. *Kaṅkhāvitaranavisuddhi* : Purity of Knowledge by which to abandon doubt
5. *Maggāmaggañāṇadassanavisuddhi* : Purity of Knowledge by which to distinguish what is the Path from what is not

6. *Paṭipadānāṇadassanavisuddhi* : Purity of Knowledge by which to realise the manner of practice
7. *Ñāṇadassanavisuddhi* Purity of Insight by which to see things as they are

These seven aspects of Purity are born of *Samādhi*, without which none of them can be attained to. Purity of Precepts, for example, cannot be expected if there is no *Samādhi* as its firm foundation. Like the nine aspects of Insight, these seven aspects of Purity do not necessarily occur in that order. Any one of them can take place first, with the rest to follow as a result. This is because these aspects of Purity are included in the *Magga* (Noble Path), being thereby the *Lokuttara* or Supra-mundane. However, in case the strength of *Samādhi* is not enough, the mind will lapse into the *Jhāna*. Then the ten *Upakilesa* (Defilements) of *Vipassanā* (Insight) may occur between any of the seven aspects. In that case, the Insight Wisdom is not in a position to contemplate the Three Signs and the mind will become attached to (being delighted in) those Defilements.

The ten Insight Defilements (*Vipassanūpakilesa*) are : *Obhāsa* (bright light), *Ñāṇa* (knowledge), *Pīti* (Ecstasy), *Passaddhi* (Calm or seclusion from outside environment), *Sukha* (happiness), *Adhimokkha* (belief in the value and reality of visions and whatever occurs in the mind), *Paggāha* (tendency towards strong patience), *Upatthāna* (strong establishment of resolution), *Upekkhā* (Equanimity) and *Nikanta* (subtle delight). These ten, when attached to, become obstacles to further progress on the Path.

Drawbacks of the Ten Insight Defilements. Their Misleading, Habit-forming, Druglike Influence

It is important to note the difference between *Jhāna* and *Samādhi*,—their individual characteristics and abandonment power as has been described. Furthermore, *Jhāna* is strongly bent on faith, with the consequent intensity of energy and ecstasy. Hence the resolute will power and bravery ready to take up any spectacular initiative. *The mind dominated by the force of Jhāna becomes deluded by it and then attached to it, losing its own identity thereby.* *Jhāna* is by nature exciting. Hence its delighting and attractive influence on an aspirant newly attaining to it. But after all it is mundane, being under the *Lokadhamma* (nature of the world) and consequently being subject to change i.e. deterioration and disappearance. “Easy come, easy go”—this saying can be aptly applied to it.

But *Samādhi* is more gentle, less exciting. It is accompanied with Mindfulness, the strength of which is proportionate to the level of attainment. It pivots on the Three Signs of Being, never side-stepping from them or going astray. Its development is gradual and steady, not easily subject to distracting influences, moving directly towards the Supra-mundane. Achievement of *Samādhi* sometimes hardly produces any excitement to an aspirant who pays little attention to what he has achieved but is bent on advancing his *Samādhi*, making it more profound. But *Jhāna*, as earlier mentioned, is more enjoying, with more things to ‘toy’ with and more dramatic phenomena that can hypnotise the aspirant into believing that they are true and make him hopelessly *addicted* to them. The causes of such addiction are called the Ten Insight Defilements, which will be explained as follows :

Obhāsa (A bright light) will occur to the mind's eye when the mind enters the *Jhāna* (i.e. the *Bhavaniga*). The mind is fascinated by the light, which expands and expresses itself in an endless and indescribable variety. *Nāna*, the knowledge that follows such phenomena, eventually cannot catch up with them and then becomes frustrated. There are those phenomena the aspirant has never known before as well as those he has already known, all parading endlessly, tempting the mind to follow not only what it has known, but also what it has not i.e. what concerns other people, animals etc. At first there may be some truth to be derived from them, but at last no truth whatever can be expected, all being a mere sham. *Pīti* (ecstasy) also serves as a stimulant until the mind is over-stimulated. *Passaddhi*, the inward calm, detaches the mind from outward environment, only to attach it to inward phenomena until it is over-loaded, taking no notice of food and rest. After some time the body succumbs to the ordeal forced upon it and the mind was driven to distraction with its own impetuous manner of practice.

Sukha (Bliss) is also another temptation towards going to extreme, to the extent of refusing all food and drink. *Adhimokkha*, a strong faith, inclines the aspirant to be attached to visions and light. The more knowledge is gained therefrom, (the more there is the desire to know and) the more the Defilement are strengthened. This result in the whisper of *Paggāha* (tendency towards strong patience), urged on by the said *Nāna* (the desire to know more and more without end). Then comes *Upatthāna* (Resolution), making the aspirant always mindful and attracted to what he has set his heart upon, but not without its drawback i.e. the lack of knowledge of what is proper and what is not.

With any of the above-mentioned eight Defilements present, *Upekkhā* (Equanimity) will not occur. When they are subdued

for the time being, then *Upekkhā* or Equanimity and *Nikanti* (Subtle Delight) will take place. These Defilements, besides interfering with the development of Insight, can also cause extreme wrong views and drive the aspirants to Distraction, even to insanity. There used to be instances of this. It therefore rests on the Acharn (Meditation-Master) to warn his disciples against being thus entrapped. In case the aspirants are encouraged to do so, on the assumption that those Defilements are real and good, they will become incorrigible. Only by one who used to encounter these experiences and has successfully dealt with them can a case like this be helped.

To correct wrong views

It is advisable, therefore, that both the *Ācharn* and the disciples should be wary of the ten Insight Defilements previously described. In most, if not all, cases any or all of those Defilements can be expected to happen when the mind reaches the level of *Jhāna*. It depends on an individual aspirant's background as to which or how many of the Defilements will occur to him. Following will be the instruction on how to deal with them.

1) When any of them does occur, let the aspirant remind himself at once that it is an obstacle barring his progress to Insight Wisdom and that this is born of *Jhāna*, which is not leading him to the Noble Path. This truth of warning can also be applied to the first eight aspects of Insight previously explained. Let him check the temptation to follow and be drawn to it on the assumption that it is real and good. It is only mind-created, thus he must warn himself, being thereby born of the force of *Jhāna*.

So this is the critical moment when the Three Signs of Being must be referred to. These are born of the *Jhāna*, which

after all is mundane. So the Defilements are bound to be also mundane. All things mundane are necessarily subject to change or impermanence. Such being the case, they are but a flux, never being stable but destined to deterioration and dissolution. That is their intrinsic nature, nobody being able to resist it or to make it otherwise. This is called *Anattā*. This process of reasoning the aspirant must resort to until the mind is convinced and accepts the truth in the light of the Three Signs of Being. Then the mind will be withdrawn from Attachment to those distractions, with the consequent Wisdom supporting him further on the Noble Path. However, there are cases where false views have been firmly established and such gentle methods have proved futile in correcting them. In such cases the self-deluded aspirants are often found to be totally withdrawn, unresponsive to any reasoning and looking dazedly bewildered. These are extreme cases for which the third method must be tried as a last resort.

2) Where the cases are not so extreme, an aspirant should check himself, not allowing his mind to be collected i.e. to be drawn to the one-pointedness of meditation, where the bliss can be experienced. Whatever theme leads to the bliss of one-pointedness must be refused for the time being. The postures of the body should be properly alternated, to occupy the mind with this activity of the body. Some work should also be done to make the mind forget the bliss of one-pointedness. Such diversion method is found useful in moderate cases. But when the cases become extreme, the mind will hold fast to its wrong views, hypnotising itself into believing that it is a holy or super mind. Such persons have their minds closed to all reasoning, being always obstinate and 'having no mind to change', so to speak. It is practically impossible for such persons to correct themselves. It is also very difficult for an Acharn, not knowing their background or weak

points, to correct them. For an *Ācharn* who used to encounter these difficulties and have handled them with success there may be some hope. The last resort, therefore, is as follows :

3) Let the *Ācharn* threaten him violently or provoke him to terrified anger. The more that person loses his self-control, the better. But one thing is important : do not let him go away, otherwise he would be incorrigible. This violent but direct method has been found useful in many cases. After he has come to his senses, he will be able to understand how the *Ācharn* has meant no harm whatever to him. For those who are deluded by visions, this method has proved excellent. Even for those holding wrong views, the methods used can be the same. But those attracted to, or rather **addicted to**, visions usually are more obstinate than those cherishing wrong views.

Conclusion

The doctrine of the Buddha can be summarised under three categories viz. abandonment of evil, accumulation of good and purification of the mind. The manners for the fulfilment of these three are divided into five progressive steps, all being intended for the giving up of material things and mental defilements, which have brought about untold sufferings to men and animals.

The development of *Jhāna*, and that of *Samādhi*, following the same line, lead to different destinations and results or benefits. Both, however, are methods of training the mind the virtue of sacrifice, the giving up of all. Most difficult to give up are the Aggregates (body-and-mind), the seat of Attachment. Whatever topic or theme of *Kammattāṇa* is used, the purpose is this virtue all along. The ten *Anussati* (Recollections) or the Ten

Asubha (corpses) are examples of this fact. If it results in reducing or removing that Attachment, then it is right and good; if it does not or cannot, then it is *Mogha* (empty; useless) in the Buddhist sense.

The Buddha was himself born in the plane of Becoming, in the Aggregates; so were his Noble Disciples. But his teachings were meant to abandon Becoming and Aggregates, which are all mundane, so as to attain to the supra-mundane. His ways and means offered are therefore the mundane as well as the supra-mundane. Wisdom to be developed by training is also of the mundane and the supra-mundane level. (This requires the distinguishing power of each aspirant to detect which is which). It is therefore difficult for those whose maturity, i.e. *Jhāna* and *Samādhi*, is not enough to extract the 'essence' from the stuff of life and make use of it. With his degree of Wisdom i.e. the discriminating power not sufficiently developed, he is always liable to make mistakes now and again in his decision and choice, taking what is false and evil for what is right and good. Such is his downfall.

Another word of caution here for the aspirants. The traps of the body (OR matter) are easy to fall into, but difficult to come out of; those of the mind are difficult both to fall into and to come out of; visions born of *Jhāna*, like traps of the body, are traps easy to fall into but difficult to come out of, whereas visions born of *Samādhi*, on the contrary, are difficult to fall into and easy to come out of. That they are born of *Samādhi* shows that they are the means of Wisdom by which to abandon Attachment and then to attain to the Ultimate Truth and Dhamma.

BOOK THREE

THE WAY OF THE PATH (MAGGAVITHĪ)

Translated by

PAÑÑOBHĀSO BHIKKHU
(Stephen Towler)

1. An Adage in the Buddha *Sāsanā*

An adage in the Buddha *Sāsanā* holds that the body and the Citta work together, but the body is under the authority of the Citta; the Citta being the one who orders the body to perform various activities. However, when the body is defective the Citta must also be put to trouble.

The body and mind is not under the authority of the nervous system, although the brain may be considered to be the head office.

The body perishes and decomposes in accordance with the state of the various elements, but when the Citta still has causes and conditions (*Avijjā*, *Taṇhā*, *Upādāna* and *Kamma*) it must be born in various realms of existence and experience *Dukkha* again.

2. In Order to Abolish *Avijjā* - *Taṇhā* - *Upādāna* - *Kamma*

In order to abolish *Avijjā* - *Taṇhā* - *Upādāna* and *Kamma* (which are the causes) one must train oneself to forsake vices that may be done by way of body and speech. This is done primarily by maintaining *Sīla* in accordance with one's status, i.e. a lay person must maintain 5 precepts and *Upasatha Sīla* (according to time), a *Sāmaṇera* (novice) must maintain 10 or 20 precepts and a *Bhikkhu* (monk) must maintain the 227 precepts of the *Pātimokkha* discipline and also *Ājīva* - *Pārisuddhi* - *Sīla*¹, *Indriya* - *Samvara* - *Sīla*² and *Paccaya* - *Sannissita* - *Sīla*³, in accordance with the ordinances of Lord Buddha. If *Sīla* is not maintained purely, then the Citta is still not suitable to receive

¹ Purity of Livelihood

² Restraint of the Sense Faculties

³ Restraint in using and consuming the 4 Requisites, i.e. robes, food, shelter and medicines

training. Even if one were to train, it would not be for development and advancement in the path of *Dhamma*. This is because the Citta's foundation is not stable enough to enable it to proceed along *Magga* (the path). One can believe that such a Citta has not yet reached the Triple Gem⁴. A Buddhist devotee must be someone who is steadfast in the Triple Gem and *Sīla* is a preliminary to this.

The Three Admonitions⁵ (the basis of Lord Buddha's teachings) or the Eightfold Path must first be established in *Sīla*. Thus, according to Lord Buddha's teaching, *Sīla* is the beginning of *Brahmacariya*. After one has established *Sīla* one can train the Citta along the lines of *Jhāna* - *Samādhi* (which is called *Samatha*). Then, when the Citta is steadfast and experienced, one can develop *Vipassanā* (with the aid of *Tilakkhaṇa* *Nāna* as its basis) until one sees clearly with pure *Ñānadassana*. One will then have reached *Vimutti*, freedom from all *Kilesa* and sinful Dhammas.

3. The Practice of *Samatha*

The genuine desire of the Buddha *Sāsanā* with regard to the practice of *Samatha* (which is called *Jhāna* - *Samādhi*) is namely wanting *Peace in the Citta*; in order to gather together the power of the heart and give it forceful energy in the one spot (which is called *Ekaggatārammana*). This is the foundation that gives rise to knowledge and skillfulness, thus, with *Ñānadassana*, being able to know clearly and see the truth in all *Sabhāva Dhammas*. It is also the foundation for eliminating all *Kilesa* and unwholesome Dhammas, bringing them to an end. However, it is not adequate

⁴ *Buddha, Dhamma, Sangha*

⁵ This refers to: Giving up evil, promoting good and purifying one's heart

to be taken and used in external reasoning, such as taking it for use in various branches of science. It is specifically for rinsing out the heart (e.g. rinsing away the 5 *Nivarana*) allowing it to be clear. However, when one is experienced one will be able to take it for use in any way one wants, provided that its use does not cause harm to oneself or others.

4. Training the Citta Which is *Nāmadhamma*

Training the Citta, which is *Nāmadhamma*, cannot be done by devices such as shackles. It must be drilled by a method of training. One must listen to people who are skilled in explaining the way of training, then one must resolve to practise in accordance (primarily by having faith and strong conviction). One will not succeed if one uses one's own intellectual reasoning. Generally speaking, people who use their own intellectual reasoning do not attain the desired results because of the lack of a proper basis. *This is the wrong path and is more likely to make one become sidetracked.*

If one first plants *Saddā* (faith) and strong conviction in the teacher and in the Dhamma that one is training in, so that the Citta is stable and concentrated, one can then use thought investigation in the reasoning of reality. When one does this the results obtained are most satisfactory. This is because with intellectual reasoning used before, as has been explained, it is generally the case of going out following external conditions, e.g. this person says this, that person says that. However, if one investigates cause and effect just inside one's body, saying things such as :-

- 1) What is the body composed of ?
- 2) How was it born, having all the necessary parts performing their functions very well ?
- 3) For what purpose was the body born ?
- 4) Upon what does it depend for its existence ?

- 5) Is it here in order to regress or to progress ?
- 6) Does it truly belong to us or not ?

Also examine *Nāmadhamma* saying :-

- 1) Do such things as greed, anger, delusion, love and aversion arise in the body or in the Citta ?
- 2) What are their causes ?
- 3) When they have arisen are they *Sukha* (happiness) or *Dukkha* (suffering) ?

When one researches cause and effect internally like this, it is a means of training the Citta. However, when the power of the Citta is still not enough DO NOT investigate in accordance with books that you have read nor the words of others that you have heard. If one does investigate like this one shall not realize the truth, i.e. it is a cause for boredom and could cause one to give up. One should investigate in accordance with cause and effect that arises in a Citta that is truly in the present⁶.

5. When the Citta Researches One's Causes and Effects

When the Citta researches one's own causes and effects as explained above, it will have the attitude of directed investigation, specifically at one spot and in one object (which is *Ekaggatā-Samādhi*). *This is the gathering together of the Citta's energy, giving it forceful strength.* This energy is then able to uproot *Upādāna* (clinging) and misconceptions, and is able to cleanse the Citta, making the Citta of that moment bright and clear. At the very least one will receive much, calm, bodily pleasure and contentment of heart.

⁶ "a Citta that is truly in the present". This refers to having one's mind focussed simply on what it is doing "now", neither thinking of the past nor concocting the future.

Maybe some kind of knowledge will arise at this time. This knowledge will be something strange and wonderful because it does not arise from one's imagination. It is knowledge that arises in the present, from *Saccadhamma* (the truth), in a way that never happened previously. Even if one comes to know concealed stories that one had known before, but that knowledge had never been *Paccattam*⁷, that knowledge still makes the Citta bright and can expel doubts and suspicions in objects about which the heart is uncertain. One will then make an exclamation in one's heart, "So it is like this!" and, at the same time, delight will arise. However, someone who is a dullard⁸ will only become bold and daring when someone else confirms this knowledge, or he reads about it in the various books on Dhamma, thus having witness to that knowledge.

If there is a lot or a little, if it is broad or not, the knowledge that has been mentioned will not disturb one's nerves. It is true peace and happiness and will greatly improve the clarity of one's nerves. At the same time as this it will make the heart and character of that person meticulous, pleasant and worthy of great respect. When one speaks, does or thinks anything Sati mindfulness will always be present, hardly ever being inattentive. Just nurture the conditions that have been mentioned above. *Do not be Negligent !*

⁷ From memory one may know points of Dhamma which one has read or heard but this knowledge was not truly known by the citta, only remembered. However, when these points arise in the present and one knows them clearly by oneself (*Paccattam*) they become truly known

⁸ The author explained that "dullards" are uncertain about things they see and experience and so need that knowledge confirmed. A dullard means someone who is not quick-witted

This is something which arises to certain individuals so will not always occur like this to everyone. But no matter what, when we develop our Citta as explained above, even if we do not receive the results entirely, we will still receive calm and happiness in a wonderful way, appropriate to our practice. We should then look after our Cittas, not letting greed and covetousness nor sadness and despondency arise. The disposition of the heart should be neutral⁹. When it is neutral one should then practise as was explained at the outset, with faith and strong conviction, using Sati to watch out and notice at every stage of practice. One will then obtain the results that one desires.

6. If Training the Citta as Explained in 4-5 Does not show Results

If training the Citta as explained in items 4-5 does not show results one should just establish Sati on a single *Nimitta*, making it the target of the Citta, e.g. gaze at parts of the body (such as bones or any single part of the body), seeing them as being loathsome. If one does not do this, then one can focus specifically on the Citta. The Citta is not something that is seen with the eyes, and so, if one does not focus on a single spot, one will not know if the Citta is where it should be or not. The Citta is like the wind; if the wind does not blow against things, then one will not know if there is a wind or not. If a new trainee's Citta does not have a target he will be unable to grasp hold of the genuine Citta. The author requests that one does not choose for the target a *Nimitta* that is external to the body. One should have an internal *Nimitta* as one's target, as has been explained, and the *Nimitta* at which one gazes should be one which is suitable to one's disposition. *Do not be greedy, sometimes taking this and sometimes taking that. !*

⁹ In the middle of the pairs of opposites, e.g., good and bad, glad and sad

The gazing should be done in accordance with the way of *Satipatthāna*, i.e. analyse the parts seeing that they are “not ours they are not ourselves”. This kind of investigation can be done in two ways, namely :-

- 1) When one’s investigation is focused just on the target do not think, “What is this target, and who is the one who is looking at it ?” There should just be “the one who knows” and the viewing; one should not place importance on anything else at all. There will then just be something which lets one know that it is the object associated with the target.
- 2) When one’s investigation is directed just on the target one should, at the same time, be aware that: This is the target of the Citta; this is the Citta, the one who is investigating; this is Sati, the one who recollects; and this is *Paññā*, the one who knows all things in accordance with reality.

Either of these two aspects can be used but item 1) is fitting for someone of dull wit or training on the first level. Item 2) is fitting for someone who is of quick wit or who is already experienced. For someone who trains without being negligent, the results obtained from either of these two methods will be the same, that is, *Samādhi* and *Paññā*.

7. Regarding the training that has been mentioned so far

With regard to any of the training methods mentioned so far the author begs you not to be doubtful, thinking, “Shall I obtain *Samādhi* and *Paññā* or not?” Eradicate all yearning for the various things that one has been told and then do things correctly, in accordance with the way related in item 6, and this will be enough.

At the same time we should notice the way we trained, saying “Which means did we use, what did the Citta investigate and how was Sati nurtured in order to make our Citta like this?” If one takes note like this one’s Citta will be very clear. One should always try to take note in this manner so as to become experienced !

If one’s practice is not like this, i.e. it is the opposite, then rush to resolve the situation anew, making use of observations as described above.

Some people observe the method of the Citta’s training at the same time as they are having the experience and some people take note of it after they have withdrawn. Either one of these methods can be used. These mannerisms tend to be in accordance with the keenness of each individual. If one does not make observations at all it will be difficult to train the Citta. Even if it has already been trained it will be difficult to maintain that state permanently.

8. Something may arise whilst Developing the Citta

At the same time as one is training the Citta in the way mentioned above, some things may arise which are strange and wonderful. Even though one does not intend such things to occur they can still happen. This is that the Citta withdraws from external objects and comes together to be a single mass. It lets go of *Saññā* (memory) and attachment to various things of the past or future. There will only be “the one who knows” which is one of a pair with the object of the present. This is something which is neither external nor internal but is a condition which is a mark specific to the Citta.

This is like renouncing everything and is namely, “*The Citta Entering the Bhavanghā*”. Everything that is there at this time is the exclusive affair of the Citta. When the Citta has reached this level, even though one is still alive, it will give up

all attachment to the body and will come to experience its own object, by itself. This is called “The World¹⁰ of the Citta”. This world of the Citta still has the 5 *Khandhas* (which are subtle and internal) perfectly complete. Therefore, the Citta of this level still has becoming¹⁰ and life¹¹, causing it to be born again later on.

The characteristics that have been spoken of are similar to those of someone who falls asleep and dreams. Therefore, the case of the Citta entering the *Bhavangha* (because of the training mentioned above) may have varying symptoms, depending on whether there is much or little Sati. When this occurs at first, someone with Sati and of keen intelligence will be aware of what he is and what he is seeing and will not be scared. Someone who has little Sati and is generally easily taken in will be like someone asleep and dreaming. When they wake up perhaps they will become scared or will be deluded, believing in their nimittas. However, when these people train and are like this often, so that they become experienced, Sati will improve and these conditions will disappear. *Paññā* will then gradually arise, investigating the causes and conditions of those Dhammas-knowing and perceiving how *Sabhāva-Dhammas* are in reality.

9. Characteristic Expounded in Item 8

Even if the characteristic expounded in item 8 does not give rise to a vast amount of *Paññā* (clever research into cause and effect) it is still the preliminary stage in training the Citta.

¹⁰ ‘World’ is the usual translation of the Thai word ‘*Pop*’ which is used as the Thai translation of the Pali word ‘*Bhava*’, in English is usually translated as ‘Becoming’

¹¹ This is a translation of the Thai word ‘*Chart*’ which is derived from the Pali word ‘*Jati*’ which is usually translated as ‘birth’ in English

It is an instrument which can dispel the 5 *Nivarana* and cause peace and happiness in the present. If that training has been done properly and has not deteriorated it will make for rebirth in a joyful state (*Sugati*) in the future, in a manner appropriate to one’s level of training.

Visions and nimittas of various kinds generally arise in these moments that are being discussed here. However, this does not mean that visions and nimittas must arise or arise to every person when the Citta has reached this level. With some people they sometimes arise and with others not. The case here depends on one’s personality and on the circumstances. If one were to say that visions and nimittas that arise in meditation were good things, then this would only be true for people who see them with Sati. These people will see them as just nimittas, as tools to anchor the heart, and will discard them. They will not deludedly grasp hold of these nimittas and take them to be a self or take them to be theirs. If one is not very clever and one’s Sati is not very good, and one is a *Saddhācarita*¹² also, when such nimittas arise one will be very excited. One may even become deluded and forget oneself to the extent that one becomes mentally abnormal¹³. This is because the heart credits these nimittas as being true. (The way to resolve nimittas is explained later in item 11)

Apart from this, the opinions of people who have trained to this level are generally radical because of the power of the Citta’s energy, i.e. when they think about anything they generally see only one side of things and so do not believe people easily because they think that their opinions are reasonable. Despite the fact that these opinions are deeply rooted they still lack much

¹² Someone of faithful nature

¹³ Here mentally abnormal refers to someone who is “caught up in their own little world” i.e. mild psychosis

reason and so are likely to cause *Vipallāsa*⁴ and misunderstanding can easily occur.

No matter what, if visions and nimittas arise or not, they are not what is desired here. This is because, apart from the fact that they are hindrances concealing *Paññā*, they are also obstructions to the development of *Vipassanā*. The wish with regard to this training is to forsake the 5 *Nivarana* and then to investigate the *Khandhas* clearly - seeing them in accordance with reality - so that one is tired of them and has diminished sensuality. One will then be able to discard these, *Khandhas*, never again to be attached to them!

10. When the Citta is Trained to be Firmly Established and Concentrated in Jhana - Samadhi

When the Citta is trained to be firmly established and concentrated in *Jhāna-Samādhi*, so that the 5 *Nivarana* have been suppressed, one should then develop *Vipassanā*. *Vipassanā* may arise at the same time as one is developing *Samatha*. That is, in that moment that one is developing *Samatha*, *Paññā* may arise as a bright light, knowing clearly and seeing the truth that: All *Saṅkhāras* that become manifest tend to perish and deteriorate; they are unable to last; they do not belong to us and are not ourselves; they are just their own *Sabhāva Dhammas*; after they have arisen they break up in accordance with their nature.

When knowledge like this has arisen it will cause the Citta to be tired of, and will diminish sensual desire for, all *Saṅkhāras*. There will be just sorrow and remorse anchoring the Citta. No matter what one sees or hears these symptoms will be there throughout. This is called, "*Vipassanā* arising together with the development of *Samatha*".

If *Vipassanā* does not arise like this, then, when one has developed *Samatha* so that the Citta is established and concentrated,

one should just take any part of the body (e.g. bones, large intestine or small intestine), or take the object that the Citta is thinking about at that moment, and investigate it. Investigate that all these things that the Citta grasps hold of, taking them to be truly permanent and the true cause of *Sukha* (happiness), are in truth only the nature of the *Ti-Lakkhana*. The suppositions that we make in accordance with our own imagination, i.e. this is this and that is that, are not real at all.

All *Saṅkhāra* arise from their own causes and conditions (namely *Avijjā*, *Taṇhā*, *Upādāna* and *Kamma*). When their causes and conditions are exhausted they pass away according to their nature, without anyone forcing them to. Even ourselves, our bodies, are of this nature; they are able to survive because they have conditions such as air and food. If these conditions become exhausted then things become meaningless.

Investigating in this manner depends on having complete peacefulness of the Citta as one's support. Afterwards one shall reach the goal at the end of the path of "body training Citta". This is to say, the brilliant light of *Paññā*, which is comprised of the reasons that the Citta has investigated, will arise and will be specific to oneself. One will not take hold of *Saññā*, namely that which is remembered from other people, as being one's own knowledge. This will be knowledge that arises specifically from reasoning inside one's own heart. The Citta will then never again be deluded by, attached to, desire or be pleased or displeased with any *Saṅkhāra Dhammas*. If it were said that a Citta which still does not know the reality of the *Kammattāna* that it is investigating (as has just been explained), is one that is not truly collected, the reason for saying that this is still not *Vipassanā* is because the *Paññā* of such a Citta is still weak and lack circumspection.

Summarizing the meaning of what has been dealt with so far: Cleansing of the body and speech must be done by a method

of training having Sila as the first stage. Cleansing the Citta, to make it pure, must be done by training to the extent of *Jhāna - Samādhi (Samatha)* so that the Citta has vigorous energy and can suppress the 5 hindrances. When the Citta is skilled and clever in entering and staying in *Jhāna - Samādhi* in accordance with one's desire, only then shall *Paññā* (namely a bright light, knowledge of the reality of all *Sabbhāva Dhammas*) arise. It will arise together with the causes and conditions of the arising and passing away of those *Sabbhāva Dhammas*, in a way which is of great splendour. It may be that the knowledge which has been spoken of here will only arise in this way in some particular cases and with some people. But it does not matter how! If the trainee has reached this level he should simply know in accordance that the Citta is at this level and is appropriate to be trained in *Paññā* and *Vipassanā*. He should then just take a part of the body, or any single object that the Citta is absorbed with, and investigate it using the *Ti - Lakkhana* as one's basis. As has been explained already one shall then obtain the bright light of *Paññā* (seeing clearly that all *Sankhāra Dhammas* are of the same manner) and one shall pull out all attachment to *Nāma - Rūpa*.

Even though the Citta has no body and cannot come into contact with things, it has power which is above the body and anything else in this world. It has the ability to make everything in this world come under its influence. However, the Citta is not so cruel and base that it is not at all familiar with good and bad. When someone who wishes well comes to train the Citta in the correct way, in accordance with the teachings of Lord Buddha, the Citta will be easily trained and will quickly become clever. It will have the *Paññā* to bring the body that is behaving wickedly back to behaving well. Apart from this it will also have the ability to make itself pure and clean, free from blemishes, and to know clearly, seeing by itself the truth in deep and profound *Athadhammas*. At the same time it will be able to bring to the

world - which is shrouded, making it dark - brightness and clarity. This is because the genuine flesh of the Citta was bright and clear from the beginning but because it dwells with objects of the Citta which permeate it, they obscure it. They make the brilliant light of the Citta completely dark temporarily and consequently make this world dark also. If the Citta had been completely dark since the time of its origin, then probably there would be no-one capable of cleansing it, making it clear and clean - causing the brilliant light of *Paññā* to arise. Therefore, whether this world shall be dark or whether it shall be bright, whether it shall receive happiness or whether it shall receive distress, depends on the Citta of each individual. It is thus appropriate for people first to make their own Citta well trained and then to train the Citta of others afterwards. Then, later on, this world will be free from confusion.

11. The Case of Vision - Nimittas

The case of vision - nimittas, which arise to meditators because of their training, is strange and amazing. These vision - nimittas may even make someone of little *Paññā* believe in them easily. One can be deluded by them, taking them for reality, so forgetting oneself and losing Sati. Therefore, one who trains in meditation should be careful and examine in accordance with what the author will explain next.

Nimittas that arise in meditation are of two kinds, Namely visions and nimittas.

- A) When the Citta becomes collected and is in the *Bhavaṅga* visions may appear as pictures, e.g. someone who investigates *Asubha* may see his own body as being *Asubha* - completely rotten, or he may see it as simply being a skeleton, or he may see it as being a heap of ashes. He may see this to the extent

that it is a cause for weariness, thus committing suicide.

Sometimes one may see visions of *Devas*, *Indra*, *Brahma*, hell *Preta* or *Bhūta*¹⁴

- B) With these nimittas, when the Citta has become collected, then maybe a whispering sound will manifest itself. Maybe it will be the sound of someone whom one respects reminding one to investigate Dhamma or to be cautious. If it is not like this, then maybe it will be the sound of an enemy with wicked intent, who will endanger one. This nimitta displays the flow of the Citta, the two being connected to each other. The opposite, a well-wisher, is of a similar manner. Sometimes the sound floats up and illustrates an *Atthadhamma* which is worth thinking about and investigating, thus being in accordance with the meditation idiom that “*Dhamma is an Incentive or an Abhiññā*”.

Vision-nimittas are not something that appear to all meditators everywhere. With some people, no matter how concentrated their mind becomes, visions and nimittas do not arise. Some people, however, only have to be concentrated for a very short time and many vision-nimittas will appear (Be careful, do not try to make too many appear!). All of this is due to the characters of the various people. Generally speaking, a gullible person not given to reasoning will have vision-nimittas occur quickly and will generally expand them beyond the limit. These vision-nimittas thus become a cause for such persons to forget themselves and lose Sati. Sometimes they may even become

¹⁴ *Devas* - heavenly beings
Preta - hungry ghosts
Bhūta - ghosts of the dead

abnormal and because of this, vision-nimittas are something with which one should be careful.

Are vision-nimittas real? One can answer that some are and some are not. This is because these vision-nimittas arise from *Jhāna*, and *Jhāna* is *Lokiya*, so is uncertain. This is the same as when the Citta of some meditators becomes collected, attains to the *Bhavaṅga* and is *Jhāna*, they themselves do not know where they have arrived, nor at what level they are, nor what they are investigating, nor their own disposition.

If vision-nimittas arise because of intention or not they are still comprised of a lot of *Saṅkhāra* and *Upādāna*, so they are uncertain. Because these vision-nimittas occur in the *Saṅkhāra* and *Upādāna*, so they are uncertain. Because these vision-nimittas occur in the *Bhavaṅga* there is a comparison between this state and that of someone asleep or someone who is dozing off and dreams. Therefore, when they occur at first there are generally some that are real, but this is the minority.

Is *Jhāna Lokiya* or *Lokuttara*? One can answer that *Jhāna* has only 12-13 factors¹⁵ and these *Lokiya*. However, if the person who enters *Jhāna* is an *Ariya*-using *Jhāna* as a tool, as his *Vihāra Dhamma* (the mental abode) he is able to use that *Lokiya Jhāna* in accordance with his wish and also with certainty. This is similar to someone experienced in firing a gun compared to a beginner. It is like a king who carries a ceremonial sword¹⁶ but a commoner carries a plain one.

¹⁵ The factors of all the first four *Jhānas* added together

¹⁶ In Thai, the words referring to a king are different from the ordinary, so in the case of this simile the king's sword is a different word to the commoner's sword. However, in English both these words mean “sword”, so to show a good comparison in this simile was very difficult

Are nimittas good things? One can answer that they are only good to someone who is able to use them. This person is able to use them in a way that is proper and fitting, not being deluded by them nor addicted to them. Nimittas are no good to people who are unable to use them, or are unable to use them correctly. To such people nimittas become the cause of delusion because they take them to be real. When *Upādāna* has seized hold of the vision-nimitta *Sanikhāra* expands on it, making it vast until it makes the meditator incapable of restraining Sati. It is therefore appropriate to be careful with regard to vision-nimittas, as will be explained next.

Vision-nimittas arise by the power of *Lokiya Jhāna* and procede because of *Sanikhāra-Upādāna*. They therefore fall in with the *Tilakkhaṇa*, i.e. they are *Aniccā* (impermanent, being unable to last), *Dukkḥā* (suffering) *Anattā* (not self, not belonging to us nor anyone). They are always in the condition of arising and passing away and it is proper to examine them in this way - in accordance with reality - and to give them up. *Do not be deluded and grasp hold of these vision-nimittas which are the final cause,*¹⁷ *just train the initial cause, i.e. Jhāna.* Become experienced and able to enter *Jhāna* at will, then vision-nimittas will arise by themselves. One should also see the harm of these vision-nimittas. If, when vision-nimittas arise, we are absorbed and deluded and grasp hold of them, then *Jhāna* will deteriorate. As a simile, they are like sound waves, which tend to hinder

¹⁷ This is a direct translation from the Thai and one could say that the "final cause" is the "effect", that is, the *Vision-nimittas* are the effect of *Jhāna*. However they are not only an effect but also cause which can lead to: 1) delusion, if viewed incorrectly, or 2) *Paññā*, if viewed correctly.

someone who is trying to become calm and examine subtle and profound Dhammas; or they are like a wave which prevents us from seeing our reflection in clear water.

When vision-nimittas arise to trainees who are new to *Jhāna* they will be very strange and marvellous, and *Sanikhāra-Upādāna* will tend to seize hold of them tenaciously. Those vision-nimittas will then be impressed upon one's eyes (inner eyes) and the Citta all the time. If one cannot resolve the situation by methods previously mentioned, then prevent the Citta from entering *Jhāna* by being inattentive, or by not allowing the Citta to become calm, or by not allowing oneself to be pleased with those nimittas. One should eat and sleep contentedly and undertake many other activities so that the body becomes exhausted. Send the mind to objects that give rise to the *Kilesa*, such as beautiful shapes and pleasant sounds, so that such things as love and strong desire arise in the Citta.¹⁸ When the Citta has receded from *Jhāna* all the vision-nimittas will disappear by themselves.

When the pupil cannot resolve things himself, as has been explained here, it is fitting for the teacher to try to help in a similar manner. The best and quickest way for a teacher to resolve such a situation is for him to find a subject that :

- 1) incites the pupil addicted to the vision-nimittar to recede from *Jhāna*,
 - or 2) gives rise to vehement anger.
- The vision-nimittas will then disappear completely.

¹⁸ The author said that it is better to allow one's *Kilesa* to arise for a short time than to end up mentally unbalanced.

The Foundation that gives rise to Knowledge in Athadhamma is Upacara Samadhi and is of two Kinds

- A) When people interested in meditation come to develop any of the *Kammatthāna* subjects, their Citta gradually becomes peaceful and free from external objects. They become collected just at the Citta but are not completely free from all objects; there is still feeling, thinking and consideration. When they try to forsake these subtle objects but are still not able to do so completely, this is called *Upacāra* prior to attaining *Appanā*.
- B) The Citta becomes subtle until it completely forsakes the object that it is investigating. Even the breath which one breathes in and out will not be detectable. This is called *Appanā*. With these symptoms there is, however, complete Sati, which does not take anything as its perch but it does experience its own object. When the Citta withdraws from this state and investigates objects and the reasoning of all *Atthadhammas*, this is *Upacāra* after withdrawing from *Appanā*.

Upacāra Samādhi, of both kinds, is the best basis for knowledge of *Atthadhamma* and various conditions. This knowledge, however, is different from the knowledge that arises from vision-nimittas, which have been dealt with already. This is because vision-nimittas arise from *Lokiya-Jhāna*, so are uncertain. In the case of the knowledge that is being spoken of here, even if it arises from *Lokiya Samādhi* the result is still certain (scientists use this level as their means of intellectual research). If the knowledge arises from *Lokuttara Samādhi* it will gradually bring about the extinction of the *Āsava* (taints).

To sum up, the knowledge that arises from vision-nimittas and the knowledge that arises from *Upacāra Samādhi* is different in both value and grounding.

An item which is worth further explanation here is “*Appanā Samādhi*”. *Appanā Samādhi* is *Lokuttara*. Most people who enter *Appanā* generally contemplate the in and out breaths as their object. When one gazes at the breath as one’s object and comes to see the arising and passing away or just the passing away, the Citta will gradually become finer until it successively lets go of all object. It then comes together and is *Appanā*, as has been explained. This state of *Appanā* puts an end to the breath being the measuring stick. Sometimes people call this “*Appanā Jhāna*” because when the Citta is collected at this spot there is no breath but there is complete Sati. At this stage the Citta is extremely pure and so one is unable to investigate anything.

Later, when the Citta has receded and is in *Upacāra* as has been explained, it will be able to examine things. It will then know all *Sabbāñeyyadhammas* clearly, and other things as well. It will have no vision-nimittas, which were explained at the outset, but it will have knowledge which has reason as its foundation. This can be compared to relieving doubts completely.

Meditators sometimes attain to *Appanā Jhāna* by investigating subjects other than *Ānāpānasati* as their means of *Kammatthāna*. This is because when they gaze at the breath as their object *Appanā Jhāna* is still not forthcoming. Later, when the Citta has become collected to the extent that the breath has disappeared, this is then *Appanā Jhāna*.

This is the opinion of the author. It is not appropriate, however, for all meditators to take the opinion of the author as their estimate, because the ideas and opinions of everyone in this

world are different. Even if people see the same thing at the same time they may understand or make suppositions about its name differently. This is then the cause of quarrels and arguments which have no end. The author thus begs you to train your meditation to the extent of *Appanā* and then compare this with a Citta that is Dhamma to the many ordinances laid down in textbooks. Do not be prejudiced! The comparison will then be *Paccattam*; arising just for oneself. This is the wish of the author.

EPILOGUE

All *Lokuttara Dhammas* are established on the foundation of *Lokiya Dhammas*. The 37 *Bodhipakkhiya* which are classified, in sections, as *Lokuttara* arise first at *Rūpa-Nāma*, i.e. the body, which is *Lokiya*.

Vision-nimittas and various knowledges that arise from *Jhāna* are a hindrance to people who only have one eye (namely the development of *Jhāna*) but are a cause for the development of *Paññā* to people who have two eyes (namely development with *Samādhi* and *Paññā* as its components). Swords and axes are of different kinds, some short, some sharp, etc., and are used in different kinds of work. However, people use them for the wrong purpose and so apart from the fact that success does not result, this may be harmful to the work or dangerous to the one who uses them.

Vipassanā and *Vipassanā* arise from the same base. When someone with no *Paññā* investigates incorrectly things become *Vipassanuppakilesa*. However, when one investigates correctly with *Yoniso Manasikara*¹⁹ things can change and become *Vipassanā*. When one examines *Lokiya* so that one knows it clearly, i.e.

¹⁹ "The means which one prefers". This is a translation from the author's explanation. Normally rendered as "wise consideration"

- 1) seeing its causes in accordance with reality
- 2) seeing its ill-effects and being tired of them
- 3) not being deluded nor attached to it

Lokiya then changes and becomes Dhamma. However, when one misunderstands and is firmly attached, refusing to let go of *Lokiya*, then that world will not remain the same throughout. The *Brahmaloka* may recede and become the *Devaloka*, the *Devaloka* may recede and become the *Manussaloka*, the *Manussaloka* may recede and become the *Apāyaloka*. Fluid things tend to flow down to the lowest level in this manner. The hearts of all beings tend towards low levels (namely evils) in a similar way. When things are like this, when one trains in meditation, even if one trains on one's own, one must be prepared to risk one's life. At the very least, if one does not attain one must wish that one will never regress²⁰. Someone who cannot make such a resolve can only hope to be a slave of the *Kilesa* throughout time.

²⁰ Upon being questioned the author said that this means that one must resolve never to regress, by severing all paths that lead backwards

GLOSSARY

<i>Abhiññā</i>	: The 6 Higher Knowledges - 1) Magical Powers 2) Divine Ear 3) Penetration of the minds of others 4) Divine Eye 5) Remembrance of former lives and 6) Extinction of all cankers
<i>Adibrahmacariyaka</i>	: Genuine pure conduct
<i>Anāgāmi</i>	: A Once-Returner
<i>Appanā</i>	: Absorption
<i>Arahant</i>	: An Enlightened One
<i>Ariya</i>	: Noble Ones, saints
<i>Āsava</i>	: Cankers, taints, i.e. sensual desire, desire for existence, wrong views, ignorance
<i>Asubha</i>	: Loathsomeness
<i>Athadhamma</i>	: Titles or Headings of Dhammas, Dhamma
<i>Avijjā</i>	: Ignorance of reality
<i>Bhavanga</i>	: The world of the Citta; the foundation of existence
<i>Bodhi</i>	: Enlightenment
<i>Bodhipakkhiya</i>	: The 37 things pertaining to Enlightenment
<i>Brahmacariya</i>	: The Holy Life; chastity
<i>Brahmaloka</i>	: Brahma world
<i>Citta</i>	: The mind, the functioning of the mind
<i>Devaloka</i>	: Heavenly realms
<i>Dhamma</i>	: All conditioned and unconditioned phenomena; the teachings of Lord Buddha
<i>Ditthi</i>	: Views and opinions
<i>Dukkha</i>	: Suffering, unsatisfactoriness
<i>Indra</i>	: King of the Gods
<i>Indriya</i>	: The 6 sense faculties
<i>Jhāna</i>	: Absorption gained by just gazing at an object
<i>Kāma</i>	: Sensuality

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<i>Kāmaloka</i>	: Sensuous realm
<i>Kamma</i>	: Volitional action
<i>Kammatthāna</i>	: Subjects of meditation
<i>Khandha</i>	: Section; The 5 Aggregates - 1) Form 2) Feeling 3) Perception 4) Mental Formations and 5) Consciousness
<i>Kilesa</i>	: Defilements, e.g. greed, hatred, delusion
<i>Lokiya</i>	: Mundane, worldly
<i>Lokuttara</i>	: Supermundane
<i>Magga</i>	: The Noble Eightfold Path
<i>Mahāpurisa</i>	: A Great Man
<i>Manussaloka</i>	: World of humans
<i>Mano-Dhātu</i>	: Mind Element
<i>Micchā-Ājiva</i>	: Wrong Livelihood
<i>Ñāna</i>	: Knowledge
<i>Ñānadassana</i>	: Knowledge and insight
<i>Nimitta</i>	: Mark, sign vision
<i>Nivāraṇa</i>	: Hindrances to meditation - 1) Sensual desire 2) Ill-will 3) Sloth and Torpor 4) Worry and 5) Doubts
<i>Paccattam</i>	: Known by oneself
<i>Parami</i>	: The 10 Perfections - 1) Generosity 2) Morality 3) Renunciation 4) Wisdom 5) Effort 6) Patience 7) Truthfulness 8) Resolution 9) Loving-kindness and 10) Equanimity
<i>Patipadā</i>	: Road, Path, Way of Practice
<i>Sabbāñeyyadhamma</i>	: Dhammas appropriate to know Dhammas appropriate to and Dhammas appropriate to forsake; the teachings of Lord Buddha
<i>Sabbāññutañāna</i>	: Omniscient Knowledge
<i>Sabhāvasankhāra</i>	: Natural things, or things in nature
<i>Sabhāvadhamma</i>	: Natural things

<i>Sacca</i>	: Truth, honesty
<i>Sadhā</i>	: Faith
<i>Samādhi</i>	: Concentration
<i>Samatha</i>	: Calm
<i>Sankhāra</i>	: All conditioned phenomena; mental formations
<i>Sīla</i>	: Morality, moral behavior, moral precepts
<i>Sāvaka</i>	: One who listens, a disciple
<i>Tanhā</i>	: Craving, the second Noble Truth
<i>Tādi</i>	: Equipoise
<i>Tilakkhana</i>	: <i>Anicca</i> - impermanence <i>Dukkha</i> - suffering <i>Anattā</i> - not-self
<i>Upadāna</i>	: Attachment, clinging
<i>Uposatha</i>	: Observance day, the full and new moon days
<i>Vatthu-Dhātu</i>	: Physical element
<i>Vinaya</i>	: Law, the Bhikkhu discipline
<i>Vipallāsa</i>	: Abnormalities, perversions
<i>Vipassanā</i>	: Meditation on the <i>Tilakkhana</i> , development of insight
<i>Vipassanuppakilesa</i>	: Imperfections of insight
<i>Yogavacāra</i>	: One devoted to mental training

BOOK FOUR

INTERLACED RELATION

OF

AGGREGATES, ELEMENTS and SENSE - DOORS
(*Khandha*), (*Dhātu*) (*Āyatana*)

--- According to the Buddha's strategy, attachment is defeat, whereas detachment is victory. ... For victory to be sure, real or final, both sides must be absolutely free, with no one being under the power of the other.

(page 138)

--- This world of ours is the testing-ground, the battle-ground, for all who are in the course of self-development. They come and go and, having gone, have to come back again as long as they have not attained to the 'point of no return.' The Buddha and his other Noble Disciples are no exception to this. Previously they had to come back, due to their accumulated Karma, to 'pass the final examination and graduate' here.

(page 141)

--- The mind of an ordinary worldling is unable to rest or sleep (for only the body sleeps, but not the mind). A degree of rest can be achieved only in Meditation practice until the *Jhāna* (Absorption) is reached But this is only a partial rest and may be compared to a person who stops receiving guests and withdraws into his study or studio in order to have his experiment or research alone. Only in *Nirodha Samāpatti*, wherein thoughts and emotions are stopped completely, with even the breaths undetectable, can the mind come to a real stop or rest.

(page 153)

Translated by

SIRI BUDDHASUKH

Look for the Dhamma Within

The following Dhamma instruction refers to the Dhamma already existing within ourselves but being taken for granted most of the time. We are inclined to think that the Dhamma is nothing but the recorded letters in the ancient texts, and that there is no way to learn or understand the Dhamma except by studying those texts. Some are of the opinion that it is advisable to study the Dhamma (from texts) as much as possible first. Then, whenever they are at their leisure, they can begin to practice it. This is, in their opinion, like accumulating as much wealth as possible first so that they can indulge in it or consume it to their heart's content later on. Again there are others who even think that the Dhamma concerns only the monks and the monastery, being irrelevant to the life of lay disciples since it is too high and holy and is consequently but an anachronism.

To those cherishing such ideas I would like to say that they are deplorably mistaken. Such assumptions are not buddhistic or realistic. They are surreptitiously suggested by the voice of our lord the *Kilesa* (Mental Defilements). If this interests you somewhat so you can follow my forthcoming explanation, then you

will be able to see how all the Dhamma is already within our body-and-mind, there being no need to look for it elsewhere. Moreover, it directly concerns everybody of us. It needs our contemplation and realisation through our own scrutinising wisdom. It is neither too high nor low, neither too far nor too near, neither too deep nor shallow, neither too crude nor subtle. It is suitable to every individual's character and maturity. Each of us has had a background of *Karma* by which to see, to know, to make use of and to understand what is beneficial. This we can be confident of before giving an ear to my instruction as follows.

THE FOUR "ELEMENTS": The element of earth (what is solid). The four "elements" (in the Buddhist scriptural sense) imply the basic ingredients of all things (material). The Dhamma that is conducive to *Vimutti* (Deliverance) is also to start with (contemplation of) these four so-called elements. This despite the fact that they are all material, being by themselves not dependent on the abstract or the immaterial. They are divided on the basis of their respective property. Whatever is solid, being able to maintain its own shape and size, is called the earth-element, of which there are 18 items as follows: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, spleen, heart, liver, fascia, kidney, lungs, large intestines, small intestines, food not yet digested, excrement. These may be 20 if the skull and the brains should be added. But the skull may be considered a kind of bone and the brains may be included in the marrow item, so they are not treated separately.

Water - element (i.e. what has the property of a liquid i.e. flowing and absorbing). There are 12 items viz. bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, joint-lubricating fluid, urine.

Fire - element (that which has the heating property) viz. the heat warming the body, the heat exhausting the substance of

the body, the heat making a person restless (as a delirious patient), and the heat helping the process of food digestion.

Air - element (that which has the blowing property) viz. the air in the body which blows upwards, making a person drowsy; the air blowing downwards, making a person passing wind; the air blowing in the stomach, causing stomachache and other stomach troubles; the air blowing in the intestines, causing vomiting and other troubles in the intestines; the air blowing throughout the body, making it supple, buoyant, stimulating circulation and sending nutrition of food all over the body; the air blowing in the process of breathing, keeping the person alive. This may include *Ākāśadhātu* (space) within the body such as the one in the mouth and the nostrils. There is also another *Dhātu* called *Viññāṇadhātu* (the element of Consciousness), but this is on the abstract side and therefore is in a different category from this. It should be noted that the conscious body of everyone of us is nothing but the conglomeration of the above-mentioned 'elements'. But it has been arbitrarily called by various names, being thereby supposed to be man, animal, male, female, and given various titles in relation to social status. But the mass of elements so combined is totally ignorant of all those names and other suppositions. They remain as they are, be they called male in one case or female in another, young in one case or old in another, and beautiful in one case or ugly in another. They lack the feeling of being pleased or displeased in being so called. Having come together they remain together for the time being. Then they take their natural course of decay and decomposition, each going back to where it comes from.

The 'spill-over' of Defilements. But then the mind being ignorant and therefore conditioned becomes attached to those names and suppositions. It is carried away by pleasure and displeasure, desire and aversion, love and hate, being thereby "caught in its own snares." The *Kilesa* or amount of Defilements being already

over-stocked becomes an over-strain on the mind, which has to suffer even more because of the 'spill-over' it has created.

Thus the variety of troubles and sufferings prevailing today are the products of ignorant and conditioned minds, never of the mass of the four combined elements, be they white, black or coloured, and ugly or pretty. From time immemorial the four elements have been existing like that. Why our fuss over them during so short a span of our life? It has brought about more darkness and depression. It was through his great compassion that the Buddha, when he saw that people were like monkeys caught by birdlime* taught them the dissection or analysis method to pull themselves free. As far as those people are concerned, it is the birdlime of their own Attachment to the conscious body. With a view to abolishing such Attachment, the Buddha has dissected what they are attached to, analysing it into four main components as mentioned above. This is also revealing to them the nature of the body, which will reduce and remove their ignorant self-identification with it. Whatever name is applied or given to it is only for temporary use. Having understood its nature through such dissection process, a person does not identify himself with it, knowing how such an 'I am the body' attitude produces nothing but untold suffering, as is evident in the world today.

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- * this refers to a story of a monkey caught by birdlime spread on a branch of a tree. The more it struggles for freedom, using more limbs to pull itself away, the more tightly it was held by the birdlime. The moral of this story is that its struggle in the wrong way (although produced by good intention) serves only to have its chance for freedom reduced and then forfeited

Experiment on Recollection of the Body as Conglomeration of 'Elements'

The purpose of this is to abandon Attachment to the mass of body or to the names, titles or ranks given to it. A simple experiment here is designed to keep the mind calm and as detached as possible from the body and whatever name or other suppositions are given to it. Do not think that it is you who have that name. *Picture yourself as looking at the body from outside, always regarding it as merely a body with no name and rank and title whatever.* If you see that this can give you a fairly satisfactory result, then you can extend it by directing your attention to a crowd of people and applying the same method (looking at them as something void of names etc.) to all of them. With repeated practice in earnest there will be something strange occurring within your own mind. It could be somewhat amusing (seeing your own folly in clinging to those names etc. given to the body). Sometimes, when you are troubled by problems of your daily life and work, you could feel relieved. The problems are still there, of course; so are your worries. But the strange result will be encouraging, giving you an undreamed-of courage in place of worry and fear. However, in case the result does not appear, it means that the degree of calmness of your mind is still not enough to produce the result of detachment. It is advisable, therefore, that you should repeat the practice with earnest and resolution until the result of detachment manifests itself to you. By then you will be blessed with faith in the Buddha's teaching, feeling more confident how the Dhamma can produce real peace desired by all. This is in fact the characteristic of the Buddha's teachings. It is the Peace-maker. It is then impossible to contemplate and realise the Dhamma if one has not tried to make peace with himself first. I would like to remind the readers here that a person who wishes to contemplate, see, realise and

attain to any Dhamma of the Buddha is required to establish a degree of peace within his mind first. Let it be the permanent foundation on which to support his contemplation process for the sake of realisation of or attainment to all Dhamma, be it the one previously explained, presently discussed or to be touched upon in the future. These four 'elements' are already expressions of nature. For their realisation a mind developed towards its original nature (i.e. peacefulness) is required.

By their very nature the four *Dhātu* exist all by themselves, maintaining themselves and remaining by themselves. By their very nature they do not trouble anybody or create any *kilesa* or mental defilement such as love or hate, desire or aversion. The mind in its original nature called *Mano* is also like that. In this respect it is called *Mano dhātu* (the Mind-element). In order for peace to be achieved realisation of the Truth concerning the three groups of *Dhātu* is the pre-requisite. Those three groups are the inward *Dhātu* (i. e. the body, conglomeration of the elements), the outward *Dhātu* (physical world) and the *Manodhātu* (Mind-element). Each and all must be 'seen' as each and all really are, so that peace and bliss can be expected.

The Five Khandha (Aggregates)

Closely connected with the four *Dhātu* are the five *Khandha*. The four *Dhātu* are purely material. They form the body which, without the mind, would be but a corpse, being as it is the *Khandha* called *Rūpa*, the material or concrete. The four remaining *Khandha* belonging to the immaterial are called *Nāma*. They are: *Vedanā*, *Saññā*, *Sanikhāra* and *Viññāṇa*. When any of the six sense-doors comes into contact with any of the six sense-objects and when there arises the feeling or sensation sometimes of pleasure, at other times of displeasure, and still at other times of neutrality (neither pleasure nor displeasure), such a feeling is called *Vedanā*.

The resultant marking faculty due to that contact, stored in the memory to be recollected later on even after a long time, is called *Saññā*. The conditions of mind i.e. the mind conditioned, whether by such contact or by sheer process of thinking leading to endless discursive thoughts (and emotions) are called *Sanikhāra* as a *Khandha*. In fact the term *Sanikhāra* in general use can refer to anything conditioned, be it material and immaterial. Thus the body is also included in this sense of *Sanikhāra*, whereas the *Sanikhāra* as a *Khandha* implies only the mind-conditioners i.e. thought-emotions as mentioned above. However, in case it is the contemplation of Dhamma until realisation is attained, it is called *Dhammavicaya*.

There are many kinds of *Viññāṇa*, the fifth *Khandha*. The term in the *Paṭicca Samuppāda* (Dependent Origination) implies the *Viññāṇa* (Consciousness) that brings the Five *Khandha* to re-birth. It has all the Five *Khandha* incorporated within it in order that it can take birth in the plane of Five *Khandha*. Without the *Rūpa* or body, it has to take birth in the planes of Four *Khandha* i.e. the *Nāma* without *Rūpa*. As a matter of fact the *Citta* or mind also has a *Rūpa* of its own called the *Rūpacitta*, but it is too subtle and delicate to be called *Rūpa* in the sense implied by the first *Khandha*. However, in case there is really nothing but *Viññāṇa* or Consciousness alone, it is destined to take birth in the plane of *Opapātika* (spontaneous birth) called *Asāṇṇi Brahma*, which has nothing but the form born of *Viññāṇa*, being then totally unconscious of anything.

As far as the sense-doors and sense-objects are concerned, *Viññāṇa* or Consciousness brings them together, making contact possible. This is the function of Consciousness, which does not imply the experience of sensation or feeling or the store-up for later recollection, the former being the work of *Vedanā*, whereas the latter of *Saññā*. This kind of *Viññāṇa* can also be called *Viññāṇa Dhātu*.

Viññāṇa as the fifth *Khandha* is really *Nāma* (immaterial; abstract). Relatively speaking, it is not as active a *Khandha* as the rest (possibly being something like a catalyst or a stimulant). In one respect the Five *Khandha* are like the Four *Dhātu*, being by themselves not the *Kilesa* or mental defilements (i.e. being neutral by their very nature). They i.e. the *Khandha* and the *Dhātu* are divided and analysed for the sake of contemplation. *Kilesa* takes place when a person being deluded by *Sammuti* or names, ranks etc. given to them comes to grasp them, thinking, "This is mine; this is me; I have this; I am this." Various aspects of Attachment give rise to *Kilesa*, which in turn gives rise to suffering. By the term suffering are meant the spasmodic desire and aversion or joy and sorrow resulting from the inevitable nature of *Khandha*. Thus when the *Khandha* can gratify one's wishes, a person is tempted to become elated, over-confident and indulgent, abusing them by various means. When, on the contrary, the *Khandha* become disobedient, thereby following their natural course towards deterioration, a person clinging to them is given to disappointment and distress, being tortured by his own Attachment. These are manifestations of suffering. Those *Khandha* have their own destiny; they are dependent on causes, being bound to dissolution. Hence the Venerable *Assaji's* instruction to the Venerable *Sāriputta*, at that time a youth by the name of *Upatissa*, a mendicant, to the effect that the Dhamma produced by causes will cease to exist when those causes do not exist. Now this conscious body of ours is produced by causes viz. *Avijjā* (Ignorance), *Taṇhā* (Desire), *Upādāna* (Attachment) and *Karma*. A wise man realising this truth has equipped himself with *Vijjā* (Knowledge), the occurrence of which has made *Avijjā* cease to exist. With *Avijjā* existing no more, the *Rūpa* or body becomes merely the *Vipāka*, neutral remnant incapable of producing any more re-birth. In fact it is through being deluded by the Aggregates and the consequent Attachment to them that defilements

or mental sufferings can occur. Hence the following sayings of the Buddha:

<i>Bhārā have pañcakkhandhā</i>	The Five Aggregates are a burden
<i>Bhārāharo ca puggalo</i>	Yet peoples cannot help shouldering it.
<i>Bhārādānaṃ dukkhaṃ loke</i>	Suffering it is to be loaded with the burden.
<i>Bhārānikkhepanaṃ sukhaṃ</i>	Blissful it is to be unloved of the burden.
<i>Nikkhipitvā garuṃ bhāraṃ</i>	A person who has put down the burden.
<i>Aññaṃ bhāraṃ anādiya</i>	and does not shoulder any other burden,
<i>Samūlaṃ Taṇhaṃ Abbuyha</i>	having dismantled Desire along with its root-causes,
<i>Nicchāto parinibbuto</i>	will be hungerless and then attain to the complete cessation of Suffering.

It will be seen from the above sayings that the Five Aggregates are by nature the suffering (but not the cause of suffering). Anybody who takes them as happiness and clings to them through his own delusion is sure to encounter untold suffering. (His misunderstanding is the *cause* of suffering). This is like a person who sees a red-hot iron-bar and, thinking that it is beautiful, takes hold of it with a view to admiring it. But the iron-bar cannot response with mercy to his love for it. Whatever heat there is in it is released to the hand that grasps it with love and admiration. It is then the hand, or rather the owner of the hand, that has to suffer because of his own ignorance. Thus there is another saying of the Buddha: “*Sanikhārā paramā dukkhā*: the conditioned are the great suffering.” There might be a question as to what contributes to the suffering of the conditioned. In reply

I would like to point to the feeling of hunger or the desire to have more and more. This attitude, be it of the body or of the mind, contributes essentially to the rising of suffering. It is through hungerlessness or desirelessness that peace and bliss will take place. Then the true nature of the Aggregates, — — — their continuous birth and death, can be ‘seen.’

Simile for the Five Aggregates

The Aggregate of *Rūpa* i.e. this conscious body is often compared to the bubbles or form formed by the crash of waves. They exist for a few moments and then can be seen no more, being transformed into water. The same is true of this conscious body, be it in the form of man or animal, and male or female. It is born of the four so-called elements and exists for a length of time which we think is very long. But to other kinds of beings whose life-span is inconceivably longer, it is seen as existing, like bubbles, for a few moments. Then it decomposes and ceases to exist as a body, being seen no more.

The Aggregates of *Vedanā* (Feeling or Sensation) may be compared to the sound of waves that crash themselves against the shore, the waves being like the bodies. Born of *samphassa* (contact) between sense-organs and sense-objects, *Vedanā* is produced much the same way as sound is produced by the crash. Happiness is thus followed by suffering, only to start once again the endless succession of happiness and suffering, like the repeated, endless crashes of waves against the rocks on the shore.

The Aggregate of *Saññā* (memory) is likened to a mirage which, for instance, may sometimes be seen as a pool of water in a distance. But it suddenly vanishes when we approach it since in point of fact it has no real existence whatever. So is our *saññā* or memory through any of the six sense-doors. Sometimes

it exists, whereas at other times it does not. Sometimes it is born through the eyes, whereas at other times it takes place through the ears, and so forth.

The Aggregate of *Sanikhāra* (thoughts) is like a banana-tree. Strictly speaking, it is no tree at all, (its trunk being overlapping leaves wrapped tightly around each other). A person's thoughts (*along with the accompanying emotions conditioning the mind*) are like that. They cannot exist forever, being bound to disappear and then to appear again. The term *sanikhāra* can also be used to mean the body, in the sense that it is composed of various elements coming together. But, in whatever sense it is used, *sanikhāra* is always destined to dissolution and disappearance.

The Aggregate of *Viññāṇa* (Consciousness) is like a magician, whose profession it is to deceive others by the performance of various tricks. *Viññāṇa*, in the same way, always plays tricks on a person, now letting him see something, then having him hear another thing, and so forth. So difficult it is to catch up with the performance of *Viññāṇa*.

An aspirant having contemplated the Five Aggregates until he realises their nature through his Wisdom will not be deluded into taking them as *Attā* (self) or *Anattā* (non-self). He merely takes them as object-lessons for the sake of realisation through Insight Wisdom. This is the Wisdom of the Noble Path, being the capacity for self-detachment *from what one has and is associated with one*. From what one has not and is not associated with one it is naturally easy to detach oneself. Anybody who is attached to the non-existent is just a simpleton.

The Buddha's Teachings are a strategy to combat the enemies; in this case they are the Defilements hidden and accumulated within our own minds for so long. Thus the group of Five *Khandha* or our body and mind is the battle-ground, where the

fighting is to take place. According to the Buddha's strategy, *attachment is defeat, whereas detachment is victory*. This means the letting go of the Five *Khandha*, allowing them to go their natural course. This is unlike the victory in the conventional, secular matter of one army over the other. As a matter of fact *if victory is to be pure, real or final, both sides must be absolutely free, with no one being under the power of the other*. In case there is still a hope to get even and to take vengeance on the part of the defeated, or a desire to hold on to power and conquer on the part of the victor, then such a victory cannot be called pure or final. There is sure to be a retaliation and the victor or winner is liable to be defeated some time in future. In all these cases there is always hatred or regret lying underneath.

The Buddha's strategy leading to victory is different, or rather unique. He saw the 'enemies' in the form of various sufferings lurking behind the Aggregates. Then it was within these Aggregates that he had developed his Wisdom strategy and conquered the 'enemies.' But never were the 'enemies' killed by his conquest. The Aggregates were still there. His magic wand of Wisdom by which the enemies were defeated had inflicted upon them no wound or pain whatever. So said a verse, "*Pañcamārejine nātho Patto sambodhimuttamam* : The Buddha having defeated the five *Māra* (Temptors) attained to the Supreme Enlightenment."

A question may arise here as to where his enemies' army was after they had been defeated by the Buddha. The reply was that they became loyal to him, being always at his service. Those who have not conquered them are bound to be their willing slaves, being always at their mercy. Thus the Three Planes (of sensuality, form and formlessness) are all conquered by the unconquered *Khandha*.

The Six *Āyatana* (sense-organs and sense-objects)

There are two categories of *Āyatana*, the six inside called sense-organs or sense-doors and the corresponding outside called sense-objects. The former are the eyes, ears, nose, tongue, body and mind; whereas the latter are the sight, sound, smell, taste, touch and thoughts. Each of the two categories function separately and correspond with each other. The eyes, for instance, take the sight as their corresponding objects. Whatever objects there are for seeing, be they beautiful or ugly, crude or subtle, must be seen by the eyes. Thus the two must come together to serve any purpose. When, however, both have come together and produces, for instance, a seeing, there arise results which may sometimes be beneficial and at other times harmful. This is due to the sensations and the resultant thoughts-emotions which can act like a person's friends and foes. It is now the person's responsibility whether he will make friends or foes out of the coming together of his sense-doors and the sense-objects. In the former case, he can be relieved, but in the latter one he cannot afford to be self-complacent. It is then his duty to 'put up a fight.'

In another sense, *Āyatana* can be used to mean the source or the channel, from which or by means of which arises the stream of thoughts and emotions. This is like the source of underground water that flows up and joins with the stream above the ground. With the contact between the two *āyatana* such as the eyes and the sight, along with the functioning of the nervous system, the mind is affected thereby. Being affected, it is carried away, sometimes by pleasure, elation and indulgence, whereas at other times by aversion, distress and depression. These spasmodic joys and sorrows go on ceaselessly not only through the contact of eyes and sight, but also through those of all other pairs of

āyatana all through the waking hours of a person. Everybody of us is thereby attacked relentlessly by our 'enemies' in the form of emotions or defilements aroused by such contacts. Following will be explained the tactics by which to fight against those 'enemies'. Where the battle-ground is has already been told. What must be known further is the technique of fighting in this most important war for all of us.

How to fight

These six sense-organs or inside *Āyatana*, when they are complete and in good condition, being not crippled or deformed, are the best gains of anybody who possesses them. They are potentially invaluable and cannot be estimated in terms of money. No amount of money or property outside can be of any real or lasting value if this potential treasure inside lacks the minimum quantity required.

This set of six inside *āyatana* provides the source of an inexhaustible treasure that can fulfill all desires with so little, if any, investment yielding inestimable gains. Those born with the six *Āyatana* deformed, crippled or deficient are certainly at a disadvantage. Thus for those born in the plane of sensuality (herein referring to this world), it is natural that their minds should be overwhelmed by the pleasures coming in through the five sense-doors (viz. eyes, ears, nose, tongue, touch). Being so overwhelmed, they are helplessly submerged in and then bound to those pleasures. Once in a while, they may come to realise the 'other side' of such 'pleasures', being able to detect and recognise the potential drawbacks and dangers brought about by those so-called pleasures. But that realisation is only momentary and is too weak to counter-balance the power of 'pleasure' those things bring to them.

This is to be expected of the worldlings, especially those who are weak-willed. They willingly surrender themselves to those 'pleasures' much the same way as flies attach themselves to honey, being overwhelmed by its smell and taste and unable, at first by their own *mental* attachment, to go away. But at last they get stuck with the sticky substance and are unable, now by their *physical* attachment, to move away. In the same manner these 'pleasures', like honey in the case of flies, have become the burial-ground for so many worldlings through their own insatiable desires.

The Greatest Battle-field: the Showdown Fight

This world of ours, with its four elements, five Aggregates and six Sense-doors, is a world of sensuality. It is the testing-ground, or the battle-ground, for all who are in the course of self-development. They come and go and, having gone, have to come back again as long as they have not attained to the 'point of no return.' Previously the Buddha and other Noble Disciples of his were no exception to this. They had to come back, due to their accumulated Karma, to 'pass the final examination and graduate' here.

This *Kāmaloka* or world of sensuality, providing both pleasure and displeasure, friends and foes, obstacles and assistance, and truths and falsehoods, is the greatest battle-field for those who are destined to be Noble Disciples. Such lofty qualities as *Magga* (Path), *Paṭipadā* (Way), *Samatha* (Tranquility), *Jhāna* (Absorption), *Samādhi* (Meditation), *Samāpatti* (Attainment), *Vipassanā* (Insight), — — — being stepping-stones to becoming Noble Disciples, have to be developed and perfected during their

sojourn on this planet Earth. It is the Truth, or the Law, that one who will be delivered from the world of sensuality must come and encounter everything in this world of temptations, where there are all things challenging them to a showdown battle, demanding their dedication, resolution and vision. If they take up the challenges, they will see their latent qualities and abilities developed to the best possible degree.

On these grounds a person looking forward to victory cannot bypass these challenges or avoid these fights. He must study all the good points and evil points of sensuality and pass all tests and survive all battles before he can conquer it and be delivered thereby.

Even those attaining to the *Rūpaloka* (worlds of fine or delicate form) and *Arūpa* (worlds of formlessness) are no exception to this. They used to encounter these temptations in this world but, due to the store of merit they had so long accumulated, they were equipped with enough immunity to safeguard themselves. Unlike ordinary worldlings, they were able to see the other side of such 'pleasures' and then to wriggle themselves free from such bondage.

The attitude of mind of a person is therefore the decisive factor that determines the difference between ordinary worldlings and those who are destined to the full-final attainment. Whereas the former seek only to indulge in the pleasures through their *Āyatana*, the latter are convinced of the fact that such indulgence brings about more suffering than the pleasures that their names imply. When a person through his eyes catches sight of a beautiful form, he is overwhelmed by the desire to have it and possess it. This is the first manifestation of suffering. He is then prompted to struggle to satisfy his desire. This is another

manifestation of suffering. In case his desire is fulfilled and he can possess it, he has to shoulder the burden of safeguarding it. This is again another suffering. When, however, the form in possession undergoes its natural process of decay or dissolution or is lost by any means, this is sure to go against all resistance efforts of the person and is still another suffering to fall upon him. But the train of sufferings do not end here. Whenever the person thinks of his lost possession with a lingering desire, wishing that it had not been lost, he is again and again tortured by the after-math suffering which can trouble him without end. This is one instance through the *Āyatana* of eyes. The remaining *Āyatana* may be known in the same manner. These facts of life the Buddha had experienced until he was convinced of their evils. This prompted him to renounce the world in order to find the way to get rid of those sufferings. Having been enlightened he undertook to teach people the strategy he had discovered and experimented with success. His teaching or strategy was diversified, in one sense beginning with *Dāna* or Charity as one of the five steps of progressive importance called *Anupubbikathā*. Obviously *Dāna* or Charity is to combat miserliness or greed which often-times occur to stimulate the mind to more grasping. There are people who, despite their devotion and piety, are checked by greed, making them fear lest their wealth should be reduced and their comfort should be affected thereby. It is the spirit of *Dāna* that will serve to counteract and combat that fear and miserliness.

Next to *Dāna* is *Sīla* or Precepts, the practice of physical and verbal self-control. This is to combat several forms of selfish desires and enjoyments inherent in all people's minds. A person who has achieved these two stages of victory will be able to see that as a matter of fact the *Kilesa* that used to distract and dissuade him from *Dāna* and *Sīla* are not so powerful as they are supposed to be. He will be overjoyed; knowing how he

can even more overjoyed in the hereafter realm of bliss, where he will fully reap the harvest of his *Dāna* and *Sīla*.

Camouflaged Snares

But such victories are not final yet. They are still subject to change,---to the worse, that is. The mind that takes delight in the five sensual pleasures resulting from *Dāna* and *Sīla* cannot be confident of its victories. These five 'pleasures' are still overshadowed by sufferings. They have lured many an uninformed person into their camouflaged snares. Such persons are therefore like hungry fishes caught by baited hooks. It is for this reason that the Buddha further taught them the evils of sensual pleasures, which, contrary to their name, bring about far less pleasure than suffering. This is to check people's hunger for these 'pleasures', preventing them from becoming unfortunate fishes.

Such are the evils and sufferings brought about by the five sensual 'pleasures'. In another sense, they are like *habit-forming drugs* enslaving people who are attached to them. A person realising this becomes disillusioned and aspires for a happiness that is not a baited hook like that. This aspiration is called *Nekkhamma*: to renounce the world, which is a very delicate art and strategy. This is a struggle, or a fight, that demands all devoted efforts and a determined resolution on the part of the aspirant before he can win through to the perfection of Insight Wisdom, the Path, the Fruition and *Nibbāna*.

Such being the case, we shall see how wonderful it was that the Buddha, even though he was born in the plane of sensuality, being at all times surrounded and tempted by sensual pleasures like ordinary worldlings (or in fact more than ordinary worldlings), yet was able to see their evils, to renounce them and

finally to overcome them, being thereby a superman among men. This he did without the assistance of any teacher, being a pioneer who had blazed a trail for the conquest of sensual pleasures. Hence the Venerable *Ananda*'s praise, "How wonderful it is that the Buddha was enlightened (being able to overcome sensual pleasures) even though he was born in the midst of them and was given every opportunity to enjoy them to his heart's content." He managed to keep his mind balanced and detached. He was not submerged in them but was protected by his wisdom to understand them thoroughly, both their seeming pleasures and their potential drawbacks and evils, and then to know the way out of them and over them.

Renunciation

The six *Āyatana*, being as they are the source of *Puñña* or merit for those who still have a desire to be born in the sensual planes, become an obstacle and bondage to others who have realised the drawbacks of such merit and wish to go beyond that level. This is like a wealth or treasure, which is generally desired by all i.e. all who crave for it. But for some who have no such craving, no amount of wealth can hold them back and they are able to give it up willingly for the sake of renunciation. This despite the fact that they may be looked upon as insane by many. This shows that the six *Āyatana*, besides being the seat of crude Defilements, which are obviously evil, can also be source of subtle Defilements, which are evidently good and desirable but which are potentially a serious drawback for those who aspire for a higher bliss and achievement. This aspiration is called *Nekkhamma*: renunciation of sensual pleasures.

It is through the channels of six *Āyatana* that all *Kilesa* or Defilements take their birth. This was mentioned in the *Ādittapariyāyasutta*, which the Buddha delivered to the three matted-hair hermits together with their disciples, who worshipped

the fire for the sake of sensual pleasures. In that *Sutta* the Buddha said that the six *Āyatana* are always burning with the fires of lust, hatred and delusion. To some a question may arise here why peoples, with their *Āyatana* burning in that way, can all this time survive the fiery powers of those Defilements. They should have perished long ago, that is. Such an attitude of mind, so they say, appears to be too pessimistic, which is deliberately blind to whatever benefit can be derived from the six *Āyatana*. This could be a protest from some quarters.

The protest, on the grounds of the protestors, is reasonable and should be regarded with sympathy. This is like a fresh water fish being unable to live in (and understand the nature of) sea water. Some animals there are which can live in hot water which would be intolerable to human being. Then there are worms born in the midst of filth. But they enjoy living in there, wallowing in what would be to man a nauseating stench too horrible even to look at. Even fire can be destructive to us as well as helpful to our lives. All these show a particular attitude of a particular person or animal.

In case a person is born with his set of six *Āyatana* deficient, deformed or crippled, Buddhism says that it is because of the remnants of some Karma of his own. In some serious cases, they are prohibited from being ordained as Bhikkhus. In fact it is through these *Āyatana* that a person can fully enjoy worldly pleasures. Lack of any one of them certainly deprives him of much of the pleasure to be enjoyed. Some ancient compilers compared the six *Āyatana* to the six celestial realms. This could be true in the sense they meant to imply. They referred to these *Āyatana* as the source of merits for the planes of sensuality. Those born with their *Āyatana* whole and complete can be said, in this sense, to be equipped with a divine treasure. Such is the view in connection with results to be obtained in the planes of Sensuality or *Kāmvacarabhūmi*.

The Heat of Defilements.

But in the *Ādittapariyasutta* another scale of observation was introduced. When the Buddha said all the six *Āyatana* are burning, he meant to refer to the latent heat within everybody which he described as lust, hatred and delusion. It is these fires that occur when the *Āyatana* of eyes, for instance, come into contact with the sight and produce the eye-consciousness thereby. The same is true of ear-consciousness produced by contact between the ears and sound, of nose-consciousness produced by contact between the nose and the smell, of tongue-consciousness produced by contact between the tongue (palate) and the taste, of the body-consciousness produced by contact between the body and the touch, and also of the mind-consciousness produced by the mind and the thoughts. That it is always true in all these cases is because of the latent heat of the three fires, *not of the heat produced by the Āyatana themselves*. Were the *Āyatana* to be fires, the whole body of man would be on fire and could not have existed to this day as such. A parallel may be seen in two pieces of dry wood being rubbed against each other, from which fire can be produced. The heat of fire is latent in both pieces of wood, but they cannot produce fire until the one is rubbed against the other. In view of this fact the Buddha advised his disciples to be always self-controlled. When, for instance, they see anything, do not be 'hit hard' by what they see. They must be mindful of the fact that there is a degree of heat latent in the eyes, that there is also another degree of heat latent in the sight and that, most important, there is again a degree of the heat of lust, hatred and delusion latent within their own minds. In all these three factors there is heat waiting to burst into flames. This is to remind his disciples of these facts so that they can bear in mind the evils that may result from lack of self-control. There are two kinds of people: those who can understand and

recognise the truth and those who can not. The former, when they are later informed of more truths by one who is superior to them in achievement or insight, are ready to listen and obey and follow, whereas the latter, being blind to the truth due to their own under-development, are sure to turn a deaf ear to whatever instruction is given them. They cannot be helped as long as they prefer to remain in such a condition.

The Three Fires and Their Similes

The heat generated by lust is like that of hot water. Usually water has a cooling effect. A person burned by heat will as a rule think of water, either for a drink or for a bath. The purpose is to enjoy its cooling effect. Now, in case the water is heated, or boiling, it loses its cooling or soothing property. A person hastily drinking or bathing it is sure to be disappointed, even hurt. Delight in the five sensual pleasures is common to those who are still 'hungry'. Sometimes their hunger may be satisfied, but that is only temporary. Sooner or later they are hungry again. Another parallel may be seen in the case of a man who is bitten by a poisonous snake. He is then given a very effective anti-toxin or a serum which can soon save his life. But not long after that he is bitten once again and has to be given another dose of anti-toxin, and so this troublesome process goes on, giving him no rest and peace. It is when a person has developed himself and risen above such 'hunger' that he will no longer be troubled by the repeated process. Such a man being immune to the influence of lust, there is no heat or fire whatever to burn him through any of his *Āyatana* be they the sense-doors or sense-objects.

The heat of *Dosa* (anger or hatred) is like that of a forest fire. This is a violent fire with vast destructive power. Its blaze is able to destroy whatever lies in its path, whether man or animal,

dry or fresh things, and clean or dirty. In other words, it burns indiscriminately in the same manner as the fire of *Dosa* is sweeping in its burning power. A person under its influence is violently heated. He then vents his anger upon everybody and everything, spreading the burning heat of his *Dosa* to whoever stands in his way. Under the fit of *Dosa* a person sees no father, mother or any benefactor. He is like a forest fire, which burns all animals, insects and reptiles that are caught in its path. It is therefore a great pity that a human being under the influence of this fire can sink to the depth of a sub-human, being no better than an animal in such a frenzy of *Dosa*.

The heat of *Moha* or Delusion may be compared to the fire burning under a heap of chaff. On the surface a heap of chaff may appear all right and peaceful, despite the fact that burning silently underneath is a fire as hot as any other. When sometimes there is somebody stirring the ashes on top of the pile, the sparks of fire will come out betraying its underground existence (like that of a volcano), only to disappear a few moments later. But the fire is still there burning steadily although imperceptibly, with its scorching heat accumulated thereby. This is like the fire of *Moha* or Delusion, which is difficult to see but which is no less hot or destructive. That it does not easily appear on the surface is not due to the person's wisdom or detachment. It is, on the contrary, because of his frustration or bewilderment, making him helpless, being at a loss to know what to do. This kind of fire is rather difficult to describe. Anyone with self-observation will be able to know it by firsthand experience.

According to various *Suttas*, it was mentioned that *Moha* implies ignorance of the Four Noble Truths, of the Dependent Origination, of the past, present and future, or more specifically, ignorance of how to remove Defilements and sufferings. In fact *Moha* does not mean not knowing anything at all. It is able to

recognise the heat, even the cause of that heat. But it is unable to remove that cause. Hence the increase of *Māna* (Pride or Egotism) and other Defilements. It should also be noted that there is still a certain degree of *Moha* in the minds of the Noble Disciples of the three lower grades, not to mention in those of the ordinary worldlings. The difference, therefore, is in degree or quantity left. The more it exists, the more heat it generates and the more suffering is produced. The less it remains, the less heat is generated and the less suffering is produced.

The *Āyatana*, therefore, are the source of both pleasant and unpleasant thought-and-emotions. Of course, the pleasant are welcomed and attached to, whereas the unpleasant are repulsed and regretted. Such is the nature of worldlings. A person seeing the evils of these spasmodic joys and sorrows and realising that they are the cause of suffering will attempt to be more mindful and self-controlled. He knows how such an attitude of mind is detrimental to inward peace and is more heedful through his sense-doors, aiming at the happiness that is not associated with a baited hook. He is convinced that this is the only way to lead him to the bliss beyond the influence of sensual pleasures. It is also in accordance with the Buddha's instruction given to a group of five Bhikkhus who were diligently self-controlled through their *Āyatana*, knowing how such a practice was really beneficial and conducive to the achievement of their purpose. So said the Buddha, "Being self-controlled in each of the *Āyatana*, a Bhikkhu is sure to fulfill his purpose; being self-controlled in all the six *Āyatana*, he will attain to Deliverance from suffering."

Sensual Merits : Sensual Pleasures

The three fires being unrelenting enemies always associated with us, it is most difficult to guard ourselves so as not to be affected by their heat. *He is a wonderful person who even in the midst of these fires manages to have their heat nullified.* We

Buddhists, especially those who have been ordained as Bhikkhus, have realised their dangers and are now practising the virtue of *Nekkhamma* or renunciation. It is advisable that we carefully study the following strategy so we can see how effective it is in dealing with those fires. It is a fact that, whether or not we are ordained as Bhikkhus, as long as we are not convinced of the evils of sensual pleasures, we shall see no point in combating them. Those three fires are closely associated with us, being within our minds. (So difficult it is to see their evils). A person who never has his mind pacified will never be able to know how inward peace can be produced amidst outward turmoil. They take delight in running after the 'pleasures', in being carried away by them and in being slavishly attached to them. They are like the fish, who never leaving its water habitat finds it impossible to believe the accounts of the marvels and wonders of land told by its friend the tortoise. With such ignorance and refusal of the truth it is natural that people should not be interested in the control of their *Āyatana*, seeing no profit whatever in doing so. Only by those who have experienced the taste of peace can control of senses be diligently practised and developed. Such persons having attained to the bliss beyond those 'pleasures' regard the intrusion of Defilements through the *Āyatana* as the invasion of deadly enemies.

The *Kāmāvacara bhūmi* (planes of sensuality) imply the world of human beings flanked on the upper side by the six celestial realms and on the lower side by the four subhuman realms. *Born of the results of sensual merits, human being cannot but be entrenched in the flavour of sensual pleasures, which is all the time invading their minds through their six Āyatana.* In fact there are a number of them who realise the displeasure and drawbacks those 'pleasures' have brought about, knowing how much trouble and misery can be the result of attachment thereto.

But, still serving as they are the unexpired 'prison' terms of the previous Karma, they just cannot help it. Only by some with sufficient degree of maturity can a real struggle for freedom be attempted. The struggle must at all times be based on the Buddha's saying to the effect that an aspirant must be always mindful, trying to keep himself balanced in the midst of the strong current flowing through the *Āyatana*. This keeps the *Āyatana* functioning all the time, and thus mindfulness or self-control, in order to keep pace with it, must be unfailingly functioning.

(It is through the results of merits associated with sensual pleasures that we have come to be in possession of a conscious body as at present). That our eyes can see the sight is also part of that sensual merits. It is therefore natural that the thoughts and emotions arising from the eye-contact and eye-consciousness should spring from the sensual base, resulting in desire and aversion, being pleased and displeased. These are the heat rays of the three fires viz. lust, hatred and delusion, all agitating the mind and hypnotising it into self-identification with the feelings arising in the process. Now the body and mind start to burn due to the heat waves of those Fires. The same is true also of the other *Āyatana* viz. the ears, nose, tongue, body and mind. On some occasions the Fires burn through all the *Āyatana* simultaneously, whereas on other occasions fewer *Āyatana* than that, possibly two, three, four and five, are affected. This goes on around the clock. Just think of a person fifty years old, or even more than that, and we shall see how much he must have been tortured by those heat waves.

The rest-less mind

To some a doubt may occur here as to the round-the-clock process mentioned earlier. The argument might be that a person's *Āyatana* obviously stops functioning during his sleep.

To clarify the matter, I would like to say that even during a person's sleep one of his *Āyatana* i.e. the mind is always at work. The body sleeps, but not the mind. It just cannot stop, but always functions--- in the form of dreams. And in dreams there is the complete set of five *Khandha* and six *Āyatana*, the difference being that they are not controlled by *Sati* or Mindfulness the way they usually are during waking hours (i.e. they are essentially conditioned by the unconscious or subconscious part of the mind).

In point of fact it will be seen that *the mind of an ordinary worldling is unable to rest or sleep*. A degree of rest can be achieved only in the development of *Kammaṭṭhāna* or Meditation practice until the *Jhāna* (Absorption) is reached. In other words, it is in what is called the *Bhavaṅga* (Book 1 page 25) that the mind can enjoy a degree of rest. This, after all, is not yet a complete or perfect rest of the mind. It is the cutting off of contact with outer environment. But there is still the inner environment, in direct contact with the mind, and this keeps the mind always at work, although, of course, the 'work' here is subtle, imperceptible and completely private. Only in the higher attainment called *Nirodha Samāpatti*, wherein thoughts and emotions are stopped completely, with even the breaths undetectable, can the mind come to a real stop or rest. The partial rest of the mind in the *Bhavaṅga* may be compared to a person who stops receiving guests and withdraws to his study or studio in order to have an experiment or research alone.

The mind of a worldling being naturally without rest or sleep, anyone who does not practise self-control through his *Āyatana* is sure to add more trouble and misery to his rest-less mind, making it more restless and miserable. But a wise man seeing the dangers of self-surrender in such a manner manages to put a brake on his thoughts and emotions, being thereby

mindful and resourceful, devoted and determined. These are the pre-requisites for the control of senses and the conquest of Defilements. For the ordinary people it is only natural that they should enjoy seeing beautiful sights and then be carried away by the delight in and attachment to such beauty. But for wise men seeing the dangers of such an attitude of mind, they will carefully check themselves against being so victimised, and will regret even a moment when they are off guard and let one moment of their thoughts slip into a delight in such beauty or 'pleasures' of any other form. They are what was mentioned in the Scriptures as *Bhayadassi*; seeing great dangers even in a small evil.

Since this body-and-mind of ours is, as earlier mentioned, results of merits associated with sensual pleasures and, what is more important, exists as at present in a sensual plane, the mind is, as a matter of course, strongly inclined towards the temptations of sensual pleasures. The ways and means to correct this inclination must be in the form of a diversion, pulling the mind towards the opposite direction. This is to let it see for itself the intrinsic nature of those 'pleasures', also their potential but real dangers. The themes of meditation such as the four so-called elements, the five Aggregates, the ten corpses, the repulsiveness of the body, its impermanence, miserable conditions, voidness and insubstantiality are examples of such ways and means. The mind appropriately developed in connection with any of these themes will come to realise the truth that all its former attitudes are but self-delusion. There is in point of ultimate fact no male or female, nothing beautiful or ugly, pleasant or unpleasant. This realisation is in Buddhist terminology called the Awakening,--- from the sleep or the dream of Ignorance, that is. This is one of the benefits to be derived from the virtue of *Nekkhamma* or Renunciation.

Let us take courage

Dear readers ! the six sense-objects waiting to enter into our six sense-doors are like the enemies closing in on us from six directions. Their purpose is to rob us of our freedom and peace. Being heedless of this danger or being over-confident, we shall certainly be defeated and then become their slaves. To those of us who refuse to be conquered, it is necessary that they make the vanguard out of their faith, the commissary out of energy, the commander-in-chief out of mindfulness, the main body out of the army of meditation, and the fighting weapons out of his wisdom. The battle-field where this war is waged is our own fathomlong body. Let them take courage, in the same manner as our Lord the Buddha had done in his pioneer days. The mind, being deluded into a slavish attachment to the created or the conditioned, has ironically become its own enemy. It is therefore the duty of a deluded mind to untie the knot of its own delusion. This is its own attitude or disposition which is wrong, morbid and perverse. It is like an infected organ eating away the vitality of the whole body.

To counteract this sinister influence a determined self-control through the *Āyatana* is required. When, for instance, a sight is seen, an aspirant must not forget to contemplate it immediately in the light of the Three Characteristics of Changeability, Destructibility and Insustantiality. It is true that in the first stage he has to use his *Saññā* (memory; intellectual knowledge) in the contemplation process. But with Mindfulness well-established and well-developed, the *Saññā* contemplating in both the normal and reverse order and based on faith and perseverance: the belief that this is the only way to overpower them and the consequent devoted efforts, will be transformed into *Paññā* i.e. Wisdom, the direct, as opposed to, the secondhand, intellectual knowledge. This kind, or rather level, of knowledge can banish a certain degree of attachment to such 'pleasures' and is a

milestone of success on the long road to the full-final achievement. However, it should not be forgotten that this measure of success or victory is not yet decisive. It is liable to change, to become a defeat if we are over-confident. The mind (in this stage of development) is still fleeting and flitting, highly sensitive and restless. The enemies defeated by us are still within ourselves, waiting to spring an ambush whenever we are off guard. "*When your old-time associate is planning a revolt against you, it is so easy for him to do but so difficult for you to know and protect yourself.*" --- so says a Thai proverb. A person who has not achieved the full-final victory should not be elated and over-confident. At all times he is required to be wary of the enemies still to come through the six *Āyatana*, reminding himself of the dangers to peace and the miseries they always bring with them. In practice the aspirant is advised to develop and perfect the fivefold *Vasī* or Proficiency viz. a) To be proficient in contemplating all sense-objects entering through the sense-doors and causing various feelings and emotions. Whatever kind of them must be submitted to the tribunal of contemplation wisdom. Whether they are crude or subtle, far or near, all must be treated analytically and synthetically in order to recognise their particular individuality and their general similarity; b.) to be proficient in the withdrawal into *Jhāna* or *Samādhi* i.e. being able to do so in all places and at all times; c) to be proficient in establishing the mind in whatever level of *Jhāna* or *Samādhi* is required and also in dwelling in there as long as it is required; d) to be proficient in surveying the levels and conditions of minds, both of oneself and of others; and e) to be proficient in emergence from *Jhāna* or *Samādhi*, being able to detect the conditions of mind in time, instead of an abrupt emergence. Anybody who is proficient in this fivefold proficiency will be able to safeguard his *Jhāna* and *Samādhi*, keeping them from deterioration. So said the Buddha, "*Bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya*

saṃvattanti: this you should cultivate and develop so that it will be conducive to Knowledge, Attainment and the Cessation of Suffering.” It was the Buddha’s instruction given to aspirants in *Kammattṭhāna* for *Jhāna*, *Samādhi* or *Vipassanā*, be they beginners or those far advanced, warning them against being over-confident, since they are at all times surrounded by temptations, provocations and frustrations. Confronted by this challenge, some are inclined to surrender themselves with the thought that, being closed in on all sides by sensual powers, it is just impossible to overcome them by any means of struggle or fighting. This attitude of mind is called an ignominious defeat even before any actual fighting is attempted. However, there are again others who, having made some fighting efforts, are getting tired and weary, sometimes thinking that the struggle has brought them an unnecessary and unprofitable suffering. For such people their fate is uncertain. Whether they can go on to the end or will be hopelessly beaten back remains to be seen. Again, there may be still others who, with some measure of success, become elated, slacken their efforts and relax their energy, thinking it is the final victory, with nothing more to be attempted. Such people are heading for defeat. A surprise attack on the part of the enemies will soon reduce him to ruin.

There are some more facts worth considering. The four *Dhātu* (Elements) are purely material, being not associated with mind. The five *Khandha* (Aggregates) and the six *Āyatana* (sense-doors) though not purely material, (being connected to a certain degree with mind), are in point of fact not the *Kilesa* (Defilements). They are just *Paññatti Dhamma* (names given to them for the sake of thought communication). They become contaminated with *Kilesa* when a person identifies himself with them and is consequently attached to them. All planes of the Three Worlds (of sensuality, of form and of formlessness) are

associated with these *Dhātu*, *Khandha* and *Āyatana*. An aspirant wishing to rise beyond those three groups of Dhamma takes up the practice of Tranquility and Insight and has to start with these three groups, which are the source of both the mundane and the supra-mundane.

Of the worldlings, there are those who try to take possession of these *Dhātu*, *Khandha* and *Āyatana*, regarding people, animals and things in this world as belonging to them, taking these *Dhātu*, *Khandha* and *Āyatana* as male or female, having that rank and title, being themselves or their property. Such worldlings are, true to what their name implies, helplessly attached to the world, taking it as being themselves or belonging to them.

Then there are those who see the world and themselves as merely the *Dhātu*, *Khandha* and *Āyatana*, devoid of sex, rank, title and so forth that are man-made and man-imagined. Despite all the names and suppositions showered upon them, they are no more than *Dhātu*, *Khandha* and *Āyatana*. There is nowhere in a body that specifically responds to the name or title given them. Even a person’s sex is also superficial, there being no intrinsic reality within that body (which is but a ‘city of bones’). Anybody who contemplates the Three Worlds in this manner will be able to see those worlds as they really are.

But there are persons who, having contemplated in the manner described above, become elated and then attached once again, this time to their own views. Such people have successfully leaped over one hurdle, only to balk at another one. They are said to be attached to the *Rūpa Loka* (world of subtle form). It is when they have realised a deeper truth that another hurdle can be crossed, thus resulting in realisation of the nature of the Three Worlds. This is the over-all truth that whatever is born exists for a moment and then disappears. As a matter of fact

the *Dhātu*, *Khandha* and *Āyatana* are by nature neutral and belong to nobody. But the worldlings who are attached to sensual pleasures struggle to take possession of them or to identify themselves with them. They delude themselves and rejoice in that delusion, thereby creating the *Kāmaloka* (worlds of sensuality) (in response to their attitude). When an aspirant has come to realise the dangers and evils of such delusion through his Insight Wisdom but cannot as yet abandon the attachment to his own views, he is said to be still clinging to the *Rūpaloka* (worlds of fine or subtle form). When he comes to realise further that even to take pride in and to cling to such views are still crude and unfinished, he will begin to abandon the feelings of like and dislike, even that which is neither like or dislike. Now he remains in the condition of Nothingness. Because of this he is said to be in the *Arūpaloka* (world of formlessness) still with a degree of Attachment present. This is because he is still attached to the idea of 'have' or 'have-not', and *Attā* or *Anattā* (self or non-self). Even this grain of Attachment can create a *Loka* or world of its own (in response to such a grain of Attachment). Now, a wise man contemplates the nature of the worlds in the above manner and does not attach himself to the views, whether of *Attā* or *Anattā*, whether of 'have' or 'have-not', and whether in the world of sensuality, of form and of formlessness. He regards them as grind-stones on which to sharpen his Wisdom, which is characterised at all times by Detachment in all aspects. A mind endowed with this quality is bright and brilliant, coupled with bliss no less perfect in quality. It is the Wisdom unconditioned and absolute, being timeless, never associated with past, present or future, and surpassing all memory, intellectual knowledge, inference, names or words for description. The 'seeing' or 'knowing' here is all-round, all-clear and all-inclusive, being far

superior to all previous levels, (when development is not yet final and perfection not attained to). On a re-surveying, the *Dhātu*, *Khandha* and *Āyatana* are still existing and are true, as true as ever, --- in their own planes i.e. the planes of names, suppositions and relations characteristic of the mundane level. However, the mind now cannot be said to be within or without, or to grasp something and let go of other things. *Whatever there is is there*. While the *Dhātu*, *Khandha* and *Āyatana* (that go to form his body) still last, they are free, (now perfectly free) to continue their respective functions. This is called *Dhātu Parivatta*: the assemblage of elements; *Khandha Vipāka*: the momentum of Aggregates; and *Chalāṅgupekkhā* Equanimity pervading the *Āyatana*. Henceforward the *Dhātu*, *Khandha* and *Āyatana* are no longer mixed up, remaining and functioning within their respective planes. The aspirant has finalised his contemplation process and has finished his function. He has superseded the realms of names, words and other suppositions. Perhaps an ancient saying, "The higher the water, the longer the lotus" may give an idea of the situation, or the condition, (or whatever you may call it), that we are referring to here. In point of fact the lotus is above the water (so it must be a little higher than the water). The depth of the water can be known by the length of its stem, which in turn is determined by the depth of the water. Each can be used to measure the other. Hence the measure of relationship between the material and the immaterial, the mind, the Defilements and *Nibbāna*.

The Dhamma (in practice) is very delicate and profound. It is difficult even for a wise man to put it into words so others can understand it correctly and thoroughly. What is required above all of one who tries to explain it is his sincerity and good intention, then his explanation to suit the listeners to the best of his, and also their, ability. It should be noted that even the

Buddha and his disciples in their times were endowed with different levels of ability in this respect. But they (i.e. those Noble Disciples) were able to do at least something within their capacity.

The writer hereby admits his deficiency in the efforts to explain the Buddha's Dhamma so far. Certainly the work here presented is not an exhaustive treatise. There are sure to be many things left unexplained which should have been explained. May the readers who are interested in the Dhamma take this work as one for further consideration so they can reap the benefit, if any, of what has been discussed so far. Whatever error or aberration there is is humbly, and gratefully, accepted if it can be made known to the writer.

BOOK FIVE

THE THREE COMBINED ARMIES OF DHAMMA

(Precepts, Meditation and Wisdom)

--- Buddhist philosophy does not recommend an attitude of self-complacency. We regard fighting to the death as being really buddhistic.

(page 173)

--- The cycle of 'in-coming' and 'out-going', of 'welcoming' and 'seeing-off' ceremonies (regarding food) is kept going on as long as the body lasts. In this manner the body is but a pit that can never be filled up.

(page 175)

--- The unpleasant aspect can be more valuable than the pleasant one in that it is more instructive, -- an eye-opener, that is. (Then comes Wisdom to) serve as a built-in transformer, turning to advantage the decline, old age, illness, death and other sufferings.

(page 176)

Translated by

SIRI BUDDHASUKH

What is Wisdom ?

Paññā (Wisdom) is excellent and supreme, It is desired by everybody, ---prince and pauper, male and female, the rich and the poor. Even a child readily welcomes the remark that he is wise or intelligent, despite the fact that he does not really know whether or not there exists in him that 'something' which is called wisdom, in what way that wisdom can be used and what is its value. If, on the other hand, a person is called stupid or regarded as one without wisdom, he will at least be displeased and resent such a comment. This shows how wisdom is desired by all.

But having a desire for something is still a long way from actually having or possessing it. There are some who just have a desire but do not make any effort; then there are others who struggle earnestly but in a wrong way. Both are not entitled to obtain what they want, As a matter of fact wisdom is a universal property. It cannot be monopolised and belongs to nobody

in particular. But it can belong to everybody who knows how to build it up within himself. To this end he is required to take the following four steps.

1. To be diligent in listening i.e. listening to instructions given by well-informed and virtuous persons, otherwise such listening will give the adverse result, leading the listeners to wrong knowledge and wrong views. This will be detrimental, instead of beneficial, to themselves.

2. To ponder over what was listened, taught or known from other sources. This is to draw as much benefit as possible from it.

3. To question a wise or well-informed person in case there is something not understood.

4. To put to practice what has been already known and understood.

Those who know how to develop within themselves the constituents of wisdom and also to live up to what they have known and understood are entitled to be called the wise. They may sometimes be called by other names such as the well-informed or the scholars or the learned. In Buddhist terminology such terms as *Pandita*, *Paññavā* and the like are used to imply those who, being equipped with wisdom, are outstanding in character, thus able to lead others in doing what is difficult for most other people to do. This was not based on academic distinction, which must be earned, as it is today, through passing an examination and being awarded a degree. Such being the case, there is a great difference between a wise man in the olden days and another one of today. The former was respected and regarded

as a wise man or a learned man because of his effective self-development and selfless service, whereas the latter is so called because of his completion of university education. There was no need for a wise man of the olden times to be highly educated i.e. highly intellectual. What was required of him was his power to develop himself morally and spiritually. Such a person usually commanded love and respect from everyone, who willingly bestowed upon him the holy title i.e. the wise man. But the educated people of today, sometimes referred to as the intelligentsia, are so called because of a piece of paper, which is looked upon as the guarantor of their virtues. And what a poor guarantor it is! Oftentimes their character, virtue and ability are but dead letters on those pieces of paper, which are but a status symbol for exploitation. It is regrettably evident that quite a few corrupted persons abusing their power and authority nowadays are these 'paper' wise men. They seem to be always hungry, able to stoop to doing anything to satisfy their insatiable hunger. Such criminals as cat burglars, pick-pocketers, rogues and kidnappers do harm only to individual persons. Their crimes are still in a small scale compared with those of the 'paper' wise men, who sow the seeds of troubles and miseries on a far wider scale, affecting even the progress and development of the country as a whole.

Born to fight, before being free

Have you ever stopped to think for what purpose you have come into this world and what benefit you have done to yourself and your society? If you have not, then it is advisable you should think and start to do something now. Do not idle away your time, which is a very precious thing. Once it is gone, there is nothing we can do to call it back. Should you live

your life learning nothing you would be like a dead tree that dies standing and without core. Such a tree, however, is after all better than an idle, thoughtless person; the former can at least be a perch for birds and be firewood for men, but the latter is useless for men and animals. His thoughts are usually wrong and senseless like those of the earthworms which live and feed on the earth underground. But, according to the legend, they are afraid there would be no more earth as their food, so they had to come up and excrete on the ground.

Of the truths to be remembered concerning our life one is that we are all born to fight. This is always true whether we know of it or not. The fight to live begins even when a person was in his mother's womb. After delivery the fight takes a new turn, but its challenge is there at all times. Those who have been totally defeated are forced to leave the scene for the time being, since they cannot but come back sooner or later to resume their fight. For different persons the purposes of the fight are different. In some cases it may be freedom, whereas in others the means of subsistence, and still others the other desirable things (such as wealth, power, fame and so forth). In short, all these activities are meant to satisfy the insatiable desires of the mind, which prompts it to struggle on without end and which produces endless suffering as a result. It is only when there is no such desire that no such suffering occurs. Even in case of an unborn baby (or rather an embryo or a fetus), in which there appears to be no fight or struggle against anything, it is really not so fortunate. There is at all times the danger from the enemies of all that are wandering in the cycle of rebirths and re-deaths. These are *avijjā* (ignorance), *taṇhā* (desire), *upādāna* (attachment) and *Karma* (or *Kamma*) (i.e. actions spurred on by defilements). Whoever still has these four enemies left in his mind cannot be free from troubles, miseries and dangers. Against

these enemies he just cannot avoid fighting. Whether he will defeat his enemies or be defeated by them is up to his own combat readiness at a given moment on a particular occasion. Before its conception the embryo has to struggle desperately against the unfavourable condition and also among the countless number of its own kind of spermatozoa. Before delivery it has to depend on its mother for breathing, food and elimination, which are possible through the placenta. Thus everything that goes to make its body and its life is offered by its mother. This is a kind of life depending on another person or, so says a Thai proverb, '*breathing through another's nostrils*'. Its life and death are therefore at the mercy of another person. So many are the risks and dangers involved that a number of babies succumb to them and become stillborn. Those who survive the ordeal and are born with limbs and organs complete are therefore fortunate indeed. They have achieved a great victory in the process of life, and can justifiably be proud of it if they recall the period of struggle during the embryo and fetus stages. There were so many risks and dangers to be encountered, as many as the conventional warfare which is to be fought with mighty armies of both sides. During that period we had to fight without being enemies to anybody. It was a fight for freedom from the dangers of *kilesa* (Defilements), *karma* (action influenced by defilements) and *vipāka* (results of actions producing more defilements). A victory has been won so we have come to be what we are: (a sane person with limbs and organs complete).

Defilements, Defiled Actions and Defiled Responses

But there is another mighty army looming in front of us. It is equipped with the magic power of being a hydra-headed monster capable of multiplying itself on being attacked. Unless

you are an intrepid and resolute warrior, with Herculean strength and ingenuity, so to speak, it will be more difficult to achieve another victory this time. In a conventional fight or competition, there is a judge or referee to decide who wins and who is defeated. His judgment is respected by both sides. But in the struggle within everybody's mind, there is no such referee to whose judgment we are bound to listen. Our enemies in this case are a group of three inseparable, allied powers which are deeply ingrained within our own minds. They are *Kilesa*, *Kamma* and *Vipāka* (Defilements, Defiled actions, and Defiled responses). In our fight we try to stage a revolution against their long-standing authority over our minds. Our weapon is our own *Pāññā* or Wisdom, which serves also as the referee to judge whether or not we are entitled to a victory, and how much. As a rule, victory achieved through Wisdom produces peace and bliss and is decisive in its result. But when victory results from *Taṇhā* (Desire), the enemies become a hydra-headed monster multiplying itself every time it is 'killed'. This is a false victory resulting in more ground being lost. A baby that has survived the birth ordeal may be said to have a stage of its victory won. But there are more struggles and enemies lying in store for it. Just look at it crying, struggling and clenching its fists. This so that it may get what it desires. When it grows up and becomes a child, the more active it is, the greater fighting spirit it reveals. Later it becomes a young man or woman and will be deeply engrossed in love. Now the fight to get what is desired is most desperate. Quite a number of youths are known to have fallen into evil ways due to disappointment. In such cases they have 'died a living death.' This is an instance of defeat resulting from the false victory i.e. one based on *Taṇhā*.

Now, let us suppose that you have won the hand of someone after your own heart. You have her (or him) as your partner in life. From the worldly, or rather worldling's, point of

view you have succeeded and are the winner. That's true and undeniable in the sense you mean to imply. But from the spiritual aspect referring to the Absolute Truth, that is the unconditional surrender. Here there may be many who argue against this attitude, saying that were everybody to cherish such an idea there would be no marriage, no more relationship between man and woman. In reply I would suggest that both attitudes are looking at the same thing from different viewpoints, each being true in its own plane. But the following outlook is meant to help you get a glimpse of "the other side of the same coin".

With regard to the '*unconditional surrender*', there arises a question what, or who, you have surrendered yourself to. By the 'other side' of truth you are regarded as having given yourself up to the demand of your Defilements i.e. your insatiable desire for and slavish attachment to the pleasures of the senses. Once you have succumbed to that demand, there will be a series of other commands to follow, and you will have no choice but to obey them readily. Sometimes you are forced to be partially prejudiced, while at other times you just have to do what is evidently wrong and against your own conscience. Thus you have lost your freedom to decide and have to bow to the will and whims of your lover, who in some cases has taken the absolute power, reducing you to the condition of a mere slave. In such cases there can be no happiness to be expected, no matter how much wealth the couple may be inheriting from their ancestors. With the absence of *Siri* (aura of moral practice or spiritual development) as the wealth-drawing magnet, whatever wealth there already is is soon to dissolve, and whatever wealth there may be will hardly come to be. If on the contrary, a couple can establish themselves in the path of morality, being respectful of each other's dignity, sympathetic towards each other's faults or defects and faithful in their respective duties, they will certainly be blessed with a far

greater happiness and peace although in some cases they may not be able to amass great riches. The Buddha, realising this truth, has recommended a set of moral practice for householders who cannot divorce themselves from delight in sensual pleasures. This is so that they may be able to reduce the intensity of their suffering and have a relaxation supposedly called happiness thereby. Since a man has taken to wife a woman he loves, he is bound to give her protection and welfare in the following manners.

- a) To respect and honour her as wife, not as slave or woman hired for pleasure purpose.
- b) Not to treat her as a mere dependant.
- c) Not to look for outside pleasures as if he were a bachelor
- d) To give her control of the house and property
- e) To provide her with dresses.

Generally a wife so honoured will be satisfied, but there are some women who overact their part. They become spoiled and overbearing, not knowing how it hurts a man's dignity and often taxing their husbands' patience. It is because of this fact that the Buddha revealed to his disciples this weakness of women, as will be seen in many Suttas he taught the Bhikkhus. Sometimes, when the husband prefers to keep silent, the wife will try to dominate him in her bid to secure absolute power. A husband living with this kind of wife is like feeding a poisonous snake. But a grateful woman, being duly honoured by her husband, is aware of his kindness and endeavours to repay him in the following manners :

- a) To manage household affairs to the best of her ability
- b) To be hospitable to his relatives and friends
- c) To be faithful to him
- d) To be economical in spending his earned money
- e) To be diligent in her duties

A wife with these qualities is a gem to her husband, bringing about an immortal love and all the happiness a householder wishes for.

The next step of defeat comes when there arrives a new member of the family in the form of a baby, who will share the love you have for your spouse. Even after this there may be more new arrivals, and your love and protection and help will be shared, divided and split up again and again. Were it to be a number of material things, you would have been bankrupt by now.

Now I hope my readers will be able to see how what appears to be a victory and a success is in point of the higher truth an unconditional surrender. It is again followed by three commitments in connection with an old saying: *Puttāgave Bhariyāhatthe Dhanapāde*: children are a noose binding feet; wife a hand-binding one; and wealth is the one binding the neck. These three nooses are in fact binding a person loosely, allowing him to move about comfortably, but they are made of strong and tough material. The more a person struggles, the more tightly they press on him. This is like the nooses binding the legs of a pig to be slaughtered. The more it struggles, the deeper these nooses cut into its skin and flesh and bones.

For those who admit the truth and struggle for a real victory, there is a hope that they may win freedom sooner or later. But it is hopeless for others who are so deluded that they cannot see, and admit, the truth. From their own point of view, however, ignorance is bliss and to surrender obviously saves labour, giving them more comfort and convenience than any struggle. This is their philosophy and it is therefore their private affair.

But *the Buddhist philosophy does not recommend such an attitude of self-complacency. We regard fighting to the death as being really buddhistic.* Our fight may not yet be crowned with

a decisive victory, yet we are satisfied that we have struggled and fought, braving suffering that leads to the end of suffering. We have learned from the Pali Canon how the world is but the manifestations of suffering, which now comes to be and then ceases to be. This, it must be remembered, can be nothing else but suffering itself.

The 'welcoming' and 'seeing-off' ceremonies regarding food

In so far as it involves man, suffering starts with the Desire to have (or to be) and the consequent struggle for the fulfilment thereof. When such a degree of Desire is gratified, the same degree of Suffering is extinguished. Then another aspect of suffering is born. This is the suffering in connection with maintenance, which involves expenses in food, clothing, shelter and others. But maintenance is a complicated process, including, for instance, cleaning and eliminating. When it concerns food for the maintenance of the body, this means, besides earning money for its purchase and consumption, we have to readily obey its command for elimination, to 'see it off' whenever it wants to. Its command in this respect is imperative, allowing no putting off, no matter whether it is in the daytime or at night. In an extremely imperative case, even walking is not enough and we have to resort to running to please its 'out-going' desire. Within the 'smallroom', to which we take a trip to 'see it off', there is no protest, however foul the cell may be. We are bound to be with it, stay with it until it has entirely left us i.e. our system. This is the suffering of the 'out-going' process which results from the 'in-coming' one, which apparently gives so much delight to the palate. But the 'out-going' process is not gone once for all. It has created a vacancy within our system and this calls for something to fill that vacant space. So the 'in-coming' process must start once again since another command will be

issued in the form of hunger and thirst, which will grow more serious and torturing until the command is obeyed. In this manner the cycle of 'in-coming' and out-going, of 'welcoming and seeing-off ceremonies' is kept going on as long as the body lasts. And in this manner our body is but a pit that can never be filled up or a cistern that cannot be full. The outlet pipe, balancing the inlet one, empties the contents the moment the pit, or the cistern, is almost full and then demands more 'in-take'. This is none other than the process of suffering itself. However, by the camouflage of a fleeting pleasure (in the 'in-take'), people are deluded to take the whole process as happiness. They are intoxicated by it and, taking delight in it, are helplessly attached to it.

Dear Readers, I would like to show you in the following pages how man should take up the challenge and fight for the sake of his own freedom. For those who have fallen in love or have families of their own, it is sure to be their firsthand experience how bewitching and fascinating is their 'love' at present. But have you ever stopped to give but a casual thought how long your 'love' can remain in that condition? In accordance with the law of Change, youth is to be followed by old age; love is never divorced from hate; birth inevitably leads to death; prosperity and poverty usually follow each other; and lust, however strong or intense, cannot last for ever. It is destined to fade away (from that object of lust) and becomes annoyance or boredom (and is followed by a struggle for another object of lust). But most people are hypnotised into looking only at one aspect of truth, taking delight in the pleasant aspect and ignoring the other aspect, which can never be avoided, since both are two different sides of the same 'coin' and cannot be separated from each other.

The Built-in Transformer

From the Buddhist point of view, i.e. in the light of wisdom, *the unpleasant aspect can be more valuable than the pleasant one in that it is more instructive, an eye-opener, that is. A person supported by the right attitude of mind will always be able to extract some benefit, at least in the development of wisdom, from the unpleasant aspects of life. His wisdom will serve as a built-in transformer, turning to advantage the decline, old age, illness, death and other sufferings that have overcome his 'love'.* This is how the later, unpleasant aspect of truth is usually more productive of wisdom than the beginning, pleasant aspect, which often overwhelms a person's mind and makes him lose his resistance power. But the later, unpleasant aspect can serve, provided a person can equip himself with the right attitude and disposition, as a valuable warning and messenger of goodwill. It comes to remind him of the Truth of Changeability, Destructibility and Insubstantiality (i.e. the Three Signs), which are manifest in, among others, dissociation from the pleasant and the beloved. A person heedful of this warning will automatically be moved to find a safeguard for himself through mind-development in accordance with the Buddha's doctrine, which always recommends brave fighting against the power (on his mind) of sufferings such as illness and death. "... *Suffering is not to be abandoned; it (i.e. its influence) is to be fought against (i.e. contemplated),*" this is one of the Buddha's sayings. This implies the fact that what is to be abandoned for the immediate, practical purpose is not the condition of suffering itself (which is but the symptoms of a disease). It is the DESIRE that, positively, struggles for more enjoyments and, negatively, shuns the natural process of change, which will sooner or later make the 'happiness' fade away

(and then become a suffering to the mind that is attached to it). This, therefore, is the root-cause which must be directly dealt with.

It should be noted that it is this condition of suffering that has spurred men on to various activities. Those taking up farming, gardening, business and government's service, whether in the civilian or military field etc. are all urged to do so by the necessity to earn their living, knowing that, should they not do so, they would be faced with privation and poverty, which is evidently a kind of suffering. In another aspect there are some youths who make merit, offering food to Bhikkhus, with the hope of fulfilling their wishes in regard to their lovers. Once their wish is fulfilled and they are now living together as husband and wife, they make more merit, this time to have an offspring or sometimes to prevent their spouses from having an affair with another girl (or boy, as the case may be). (These are instances of suffering not related to money).

There is still another kind of struggle against another kind of suffering. This refers to some who are able to fulfil their desires, having obtained whatever they wish for that are supposed to bring them all the happiness they have in mind. But they are disappointed since they have come to know that what comes as a result of such fulfilment is more suffering than happiness, more trouble than enjoyment. For the first time they become disillusioned and are convinced how full of suffering this world is. Being so convinced, they start making merits of a higher kind such as dispensing charity and observing precepts for the sake of a blissful condition in the hereafter.

The above kind of making merit as a provision for oneself in the hereafter is, however, not the final step by which to do away with the root-cause of suffering, which is still there in the desire or struggle for pleasure or enjoyment of a more subtle

kind on a more subtle plane. Instructed in Insight Wisdom, a Buddhist will be disillusioned once again, this time seeing that such a desire is after all the root-cause of suffering. Realising this he resorts to the means by which to deal with Desire more effectively. This is the course of mind-development through the practice of *Samatha* (Tranquility) and *Vipassanā* (Insight), the two aspects of *Kammattāna* leading to Penetration into the nature of all things and phenomena and also to deliverance and security from all bondage, which is *Nibbāna*. These are progressive steps of practice spurred on by the challenge of suffering.

However, there are also those who just cannot turn to advantage the sufferings that befall them. They have no built-in transformer, so to speak, by which to change those manifestations of suffering into stepping-stones for their own progress. What results therefrom is only resentment and distress, which mean more suffering. They take no heed of the Buddha's warning that grief and fear are produced by love (i.e. attachment); without love (in this sense) there would not be any grief or fear. Perhaps a parable may shed some light on this aspect of truth.

There was at one time a person who saw a king surrounded by his courtiers and armed guards wherever he went. He then thought that perhaps the king, given such a kind of security, would not be afraid of anybody at all. Later he approached the king for confirmation of his idea but was told that there was still a general, the Commander-in-Chief, that the king was afraid of. The reason given was that the Commander-in-Chief had an absolute power over the armed forces under his command. Hearing this, the man approached the Commander-in-Chief to ask if there was anybody who a man in his position was afraid of. The reply was that there was a notorious robber who had all the time troubled the Commander-in-Chief, since he (i.e. the robber) was lurking in a place where nobody was able to know and therefore

was in a position to spring an ambush on the General anytime and anywhere. This reply made the person more confused, so he went to see the robber and asked him the same question, saying that, since he was feared by even the General, who was Commander-in-Chief of the armed forces, there would be no one whom he feared now. To his astonishment, the notorious robber drew him aside and whispered to him, saying that there was still one person he feared most and that was his wife.

The above parable may be amusing and seems to be incredible as far as the actual events are concerned. But there is a valuable moral truth underneath. It confirms what was earlier discussed concerning fear born of love (in the sense of attachment). This kind of love which breeds fear is therefore nothing but self-surrender, the admitting of defeat in a battle against the influence of Defilements.

Through Suffering to Happiness, Danger to Security

The battle discussed so far, although inevitable to all who have come to take birth in this world, is in point of fact for the well-being and security of those who fight, (whether they like it or not). A wise man, realising this truth, accepts it and does not hesitate to take up the challenge. This is the fight against the inward enemies, which strive to be dictators of our lives. It is therefore through persistent and dedicated efforts that a wise man can be supported in his struggle. The Buddha, referring to this fact, also said "Through persistent efforts can a person be delivered from suffering". But to an idle fool, such efforts would be like a poison to kill him rather than to save his life. Of course, every kind of exertion or efforts appears to be heaping trouble and suffering on oneself, since it entails hard work and resistance instead of having a rest through self-complacency. This should be so unless we would regard the situation as one

of a drowning man. Were such a man to rest satisfied with his plight, preferring a passive attitude to making efforts to save himself, he would certainly be drowned. Only those who are convinced of the dangerous situation and struggle to save themselves will be able to reach the shore of security. This shows how the manifestations of suffering and the will to Exertion are good incentives stimulating wise people to work hard for their security. Without warnings in the form of various sufferings there would be nobody who cared to make any efforts for achievement, whether in the present life or in the hereafter for the realisation of the complete extinction of the root-cause of suffering. It may be observed that in the First Sermon, when the Buddha enumerated the various aspects of suffering to the Five Ascetics, he did not mean that they (i.e. the Five Ascetics) should directly eradicate them. Those manifestations were mentioned only to make the Ascetics "remember their faces", so to speak. This leads to a strange fact that the Buddha did not refer to 'happiness' in such a detailed exposition and emphasis as he did suffering. I would like to conclude here, therefore, that it is possibly because *suffering is, by way of practice, more valuable than happiness*. It is a warning, an incentive, a theme for recollection and contemplation, by means of which the Buddha and all his Noble Disciples have been stimulated to dedicated efforts for the development of Insight Wisdom until they are blessed with the sublime Deliverance.

I have so far and so much discussed the struggle of life in this world and hope it will not be too difficult for an average man. Following will be a discussion on the Buddhist way of fighting against one's own mental defilements such as lust, hatred and delusion, which have overpowered our minds and thus hindered the progress of our lives. It was in view of this fact that the Buddha had introduced a variety of tactics, both defensive and aggressive, by which to wage war with those three dictators over

their minds, These tyrants have been disguising themselves for so long as our bosom friends. They have developed an interlacing relationship with us until we are accustomed to their presence in our minds. Whenever they want to bully or overpower us, they make use of the consolatory tactics and delude us into concluding how it is proper and good to follow their insidious suggestions and obey their commands. Being so deluded we are tempted to regard evil results as beneficial ones, to treat trifle enjoyments as great happiness and, reversely, to see a great evil as a small and unimportant one. Instances will be given as follows.

The Three 'Generals' of the Enemies Within

(1) *Rāga-Lust*. Etymologically, *Rāga* is the dyer of the mind. In other words, it discolours the mind, making the mind so discoloured see what is naturally repulsive, dirty and ugly as something clean, attractive, pleasant and delightful. This is the result of the mind being dyed or discoloured. At a time when the mind is not discoloured, it will be able to remain neutral even while encountering the same old thing. Not being affected, the mind will not burn through the influence of attachment and the consequent desire for ownership of anything, however beautiful or attractive it is. This is an instance on the sight or eye-consciousness. The same idea can be applied to the sound, smell, taste and touch. Let a wise man contemplate all these things in the same manner. A fact worth remembering here is that the influence of lust is like the flowing property of water, which always takes the downward direction. So does lust, which always drags the mind to a lower level.

(2) *Dosa, Anger or Hatred*: is another mind-conditioner, shielding it from the light of wisdom and heating it with the malicious desire, which struggles for the injury and indignity of others.

In extreme cases, its 'slash-and-burn' fury is directed on everybody without exception. A child who is the apple of one's eye in sober moments can be slaughtered without compunction in a fit of anger. This is how *Dosa* can compel a radical, violent change on a person under its influence. To such a person, what was once a sweet voice becomes bitter; what used to give out a pleasant odour becomes a foul smell; what used to be pleasant to the touch becomes utterly loathful. Thus *dosa* in an extreme case is like a wild fire burning indiscriminately both the mind that gives it birth and those within its reach.

(3) *Moha or Illusion*: This kind of defilement clouds the field of mental vision, dulling and intoxicating the mind under its influence, making the mind blind to all reason and argument. Forgetfulness, however, is not included in the term *Moha*. In fact *Moha* or Delusion does not mean total ignorance. Rather, it means a certain degree of knowledge, but it is the knowledge that is distorted. At least it is not developed enough to root out the cause of that distortion. This results in its being attracted to the *rūpa* (body), not realising that it (i.e. the body) is dirty, repulsive, impermanent, insubstantial and the seat of suffering. *Moha* or Delusion is characterised by the inability to see the drawbacks and dangers of sensual 'pleasures'. This results in the mind being deluded into the net of sight, sound, smell, taste and touch, thinking that they are substantial and can give real pleasure, and struggling desperately to take possession of them. While they last, they give birth to attachment and consequently to enslavement. At the time of their dissolution the mind attached to and enslaved by them becomes engrossed in sorrow and grief, which steadily eats away both the body and the mind itself.

Delusion is compared to a weblike net trapping the mind within. The mind so trapped has lost its freedom of thought.

Whatever it can think of or feel cannot be beyond the cocoon of frustrated delight in those sight, sound, smell, taste and touch, there being no hope whatever to realise the drawbacks and the evils of those supposed objects of pleasure so that it can be disillusioned and struggle for freedom. Such a mind just cannot help claiming ownership of those objects, being deaf to all advices and blind to all facts contrary to its self-deluded conviction. The only anti-dote to this is *Paññā* or wisdom based on the Three Signs, which will help it in the development of Insight. With such Insight, *Moha* or Delusion will fade away, to be replaced by *Paññā* or wisdom in the Noble Path.

There is another depth of darkness called *Avijjā* or Ignorance, which, apart from not knowing the nature of the so-called sensual pleasures, does not know anything of their causes, their existence, their evils in conjunction with their 'pleasures', and the way to soften and neutralise their impact upon the mind. This can be counter-balanced first by *Paññā* or Wisdom, which, as earlier mentioned, has already banished *Moha* or Delusion. With the light of Wisdom illumining the path, making the mind see things in their proper perspective, will come the dawn of *Vijjā* or Knowledge to dispel the darkness of Ignorance or *Avijjā*.

Delusion or *Moha*, therefore, refers to the inability to see the nature and the truth of the five sensual 'pleasures' and can be counter-balanced by the *Paññā* or wisdom based on realisation of the Three Signs, whereas Ignorance or *Avijjā* is deeper than that. The former has a distorted idea, whereas the latter has no idea whatever in the sense described above. The first remedy is *Paññā* or Wisdom, which replaces Delusion and paves the way for *Vijjā* or Knowledge to function or develop to the full, with *Avijjā* or Ignorance abandoned once for all. This is treating *Avijjā* and *Moha* in an analytical sense to show a degree of their difference. However, there are occasions where both are

regarded as synonyms or twins, each being treated as almost identical in the sense that they cloud the mind and prevent it from seeing the Truth.

These three generals of the mighty army of *Kilesa* or Defilements viz. Lust, Hatred and Delusion have been governing the Three Worlds viz. the *Kāma*, *Rūpa* and *Arūpa* (world of sensuality, of Form and of Formlessness) by means of their joint forces and efforts. There is no sentient being in any of those worlds that is not subject to their dominating power. They always regard as their arch-enemy anyone who struggles to break away from their domination. Wherever a defensive attack is launched, there the three forces are deployed with all tactics employed. For instance, when a person who aspires to freedom has come to realise the evils of lust and is mustering up his forces and courage to attack it, *Dosa*, Anger or Annoyance, will lure him away with the suggestion that after all there is something good to be derived from Lust. Then *Moha* or Delusion steps in, confirming his friend's suggestion and hypnotising the aspirant into thinking that perhaps it is better to wait for a better opportunity than this. Then the aspirant is moved to believe these persuasive whispers and becomes self-complacent. Being so dissuaded he lapses into heedlessness and over-confidence. This is an instance of how the three generals work together against an aspirant. It should be noted that, of the three 'generals', the evils of lust are deep-seated and serious, but they are latent and therefore difficult to abandon. Anger or hatred produces serious and violent effects, which are obvious. It comes abruptly and often goes as abruptly. The evils of Delusion are long-range and apparently mild, but they are most enduring and most difficult to overcome. A highly developed strategy is needed to match its wiles and guiles.

... The development of *Samādhi* (Meditation) brings an aspirant face to face with the five *Māra* (Obstacles). In this *Samādhi-Māra* confrontation it is the stronger side that will get the upper hand of the other. An aspirant who is determined to fight must therefore consolidate his army on this battle-field i.e. his own body (as theme of *Kammatṭhāna*). It is here that the desperate and decisive battle must be fought, with each side bringing into play all the resources and reserves available.

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... Whatever thoughts and emotions have embedded in (the subconscious part of) the mind for so long, perhaps many lives ago in some cases, will abruptly insert themselves in this critical moment when the strength of Mindfulness and Meditation is not enough. As such the aspirant will be deluded into taking those 'intruders' as real,.....little dreaming that they are but visitors from the distant past.

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Faith and Charity, the Quartermaster - Generals

I have so far described our inward enemies and the battle-field where the war is waged. Following will be more discussion about the self-defence weapons and tactics to be used in this war. Of course, no sharp, pointed or heavy weapon such as is conventionally used is allowed by the Buddha in this buddhistic fight. As against the three mighty armies of Defilements viz. Lust, Hatred and Delusion there are three equally mighty task forces provided us by the Buddha. They are the forces of *Sīla*, *Samādhi* and *Paññā* (Precepts, Meditation and Wisdom), with the support of *Dāna* or Charity as a Quartermaster-General. Of the three Buddha's forces, Wisdom is the one to produce the decisive result and can be regarded as the main forces where the headquarters is situated. However without *Saddhā* or Faith and Charity as Quartermaster-Generals supplying food and other requisites, the whole forces would not be able to move, either. Faith here means the conviction that good and evil deeds produce results of their own kind. This leads to abandonment of evil and accumulation of good. Such a way of life is supported by the right attitude of mind, which is an aspect of Wisdom. It is in effect the observance of *Sīla*

or Precepts, and is the foundation for further development. This is like a gardener or a farmer who wishes to grow a cash crop on a plot of land which is overgrown with weeds. The unwanted grass must be exterminated before the seeds or saplings of the required kind can be sown or planted into the land. In fact Wisdom, besides strengthening Faith, also supports Precepts, be they the group of five, eight, ten or two hundred and twenty-one. Without Wisdom there is no perfection to be expected of Precepts of any kind or degree. It is Wisdom that determines the nature of the observance of Precepts, whether it should be observance through making a decision beforehand, through immediate decision (in the face of temptation or provocation) or through the absolute, non-flexible standard. This is how Wisdom determines the development of Precepts. In the meditation level, the one-pointedness of mind can be reached only when Wisdom has realised the theme of *Kammaṭṭhāna* and then has abandoned all other irrelevancies.

CĀGA is another name for *Dāna*, meaning charity. In the extended sense, it can be used to refer to the giving up of evils. This is again supported by Wisdom, the ability to see how the giving up of selfishness brings forth a cool and blissful condition of mind, accompanied by goodwill and understanding towards other sentient beings, who share the same sufferings of birth, old age, illness and death. By this attitude of mind a person is prompted to give up his happiness for the sake of others, to be friendly towards all and to have ill will towards none. Evidently this practice has a high social and moral value at the same time.

SĪLA or Precepts. These can be called etiquette of a cultured society, the membership of which is absolutely voluntary, there being no compulsion involved. The purpose of this society is self-training through the refinement of one's own words, deeds

and thoughts. In one sense there are three grades of Precepts viz. the group of five and eight for lay disciples, the group of ten for *Sāmaṇeras* or novices and the group of two hundred and twenty-seven for Bhikkhus. But despite the numbers and grades, the purpose is all the same: to be a weapon in the combat against the enemies within the mind of everybody i.e. to reduce and then to remove all *Kilesa* or Mental Defilements. Members of this society equipped with this weapon will head towards the *Sīlavisuddhi* or Purity of Precepts. Generally speaking, Precepts are the means by which the aspirants can come to grips with the crude form of Defilements which are manifest through words and deeds. This is the first step of development or refinement process for those who have realised such evils and would like to improve themselves. However, in case observance has caused hardship and trouble and is discouraging on some occasions, let an aspirant look upon it as a means by which to abolish the undesirable evils from his own words and deeds. Being convinced that the benefits will accrue to himself, he will regard observance of Precepts no more as an unnecessary trouble.

SAMĀDHI or Meditation. This is a mental, individual process of development. Unlike observance of Precepts, this is a private affair and is not connected with anybody except in the form of providing information or suggestion. So many and varied are the distracting influences acting upon the mind that it has become so difficult for the mind to detach itself from them and withdraw to its original or *Bhavaṅga* condition. *Samādhi* is the refinement process devised for the counteraction of those distractions, which in one sense are called the Five *Māra* or Obstacles.

The Five MĀRAS or Obstacles. First is the Five *Khandha* or Aggregates (name-and-form; body-and-mind). They are so called because of their disturbing influences (being themselves

the seat of suffering). Second is the *Kilesa* (Defilements), the mind-conditioners, which always trouble the mind with their manifold tricks and disguises, sometimes in the form of good and evil, and at other times in the form of happiness and sorrow. The third is the *Abhisankhāra* (literally, the Great Creators). This refers to the unbridled ambition and the sense of extreme possessiveness. It burns the mind with its characteristic insatiability, never having enough. Fourth comes the *Devaputta*, the unseen beings (gods and ghosts), with ill will, of course. This is the Obstructor outside. In another sense, the term may be interpreted as pointing to the inward obstacle, which implies the unwholesome condition of mind. An instance of this may be seen in the case of a hypocrite, one who despite his malicious intention pretends to have goodwill and sympathy. Sometimes it can be used to imply one with sincere goodwill and without any desire to be hypocritical. But he just cannot help being carried away by a temptation or provocation that takes hold of him at that moment. This makes him lose his ground and occasionally he has to be at the mercy of *Kilesa* or Defilement. The fifth kind of obstacle or obstruction is *Maccu* or death, which evidently cuts short whatever good a person has done, bringing to an end his plan and progress.

The development of *Samādhi* brings an aspirant face to face with these five *Māra*. In this *Samādhi-Māra* confrontation it is the stronger side that will get the upper hand of the other. An aspirant who is determined to fight the five *Māra* must therefore consolidate his army on this battle-field i.e. his own body (as theme of *Kammattṭhāna*). It is here that the desperate and decisive battle must be fought, with each side bringing into play all the resources and reserves available.

Paññā or Wisdom. Generally speaking, the term implies the mental qualities to understand situations and deal with them efficiently in solving problems or crises. But in what is meant here the word Wisdom denotes the moral quality i.e. the ability to abandon the unwholesome nature of the mind that has already arisen and also to prevent more unwholesome condition from arising. This refers to the unwholesome or evil conditions both of oneself and of others. Specifically speaking, this is the manifestation of *Sammāditṭhi* or Right Views, one of the eight elements of the Noble Path.

These three armies of *Sīla*, *Samādhi* and *Paññā* are inter-dependent and inter-laced in their relation. Neither of the three can be dispensed with, each being a support for the other two. Even *Dāna* or Charity needs *Samādhi* and *Paññā* for its strength, more or less in accordance with a particular occasion. A person observing *Sīla* or Precepts needs *Paññā* or Wisdom to back him up in the realisation of the fact how people cannot be happy without *Sīla* and what evils the negligence of *Sīla* will bring about. When an aspirant contemplates the purity and sincerity of his motive in observing *Sīla*, he will be bathed in the brilliance of the mind being calmed down and becoming one-pointed. This is *Samādhi*. Without purity of *Sīla* in the first place there can be no *Samādhi*, since the mind will always be troubled by a guilty conscience, which produces remorse. Then *Paññā* or Wisdom cannot occur. This is due to the foundation of *Sīla* being not secure enough, and resulting in the mind being unstable and at all times wavering. Penetration into the truth is therefore impossible. This may be compared to a weighing machine that has lost its balance. How, then, can we expect any weighing justice from it ?

Let an aspirant be confident that the three armies of *Sīla*, *Samādhi*, and *Paññā* combined are the sublime Path and can lead him to the Extinction of Suffering. All the Ariya or

Noble persons in Buddhism headed by the Buddha have worked their way to the full-final attainment by means of this Path. In fact the Path is the systematic process of mental development. If it manifests sometimes in the form of *Sīla*, that is the *Sīla* in the *Magga* or Path. It should also be noted here, as it was mentioned earlier, that in the synthetic sense (as opposed to the analytical one), the Path is **one** i.e. Right Views, the remaining seven being the satellites thereof. Without Right Views in the first place, Right Intention and others cannot exist. We know how Right Views involve the ability to see the Truth that both men and animals in this world are at all times beset with sufferings and dangers. This shows how miserable life in this world is. Anyone who is convinced of this Truth will become disillusioned and will be moved to find a way out. This is the result of Wisdom or Right Views, which will automatically lead to Right Intention. With Right Intention present, whatever is expressed in speech is sure to be Right Speech. This is because words are naturally preceded by consideration and deliberation, which constitute the *Sīla* of the Ariya Magga (Noble Path). Thus Right Speech is the *Sīla* manifesting outside, whereas the mental process of the Noble Path is Right Intention. An aspirant who lives his life based on the spirit of the Path is said to be practising Right Livelihood. His attempt in that direction, being arduous and persistent, are Right Actions and Right Efforts. Now all these, without Right Mindfulness, cannot be linked with Right Meditation. Without this link the Path cannot be complete and there will be a gap in-between, making the road, so to speak, impassable for vehicles. This last link of Right Meditation is significant in that it is the source of energy strengthening and accelerating the others to perform their respective functions to the full. It can be observed that the aspirants not being strengthened by Right Meditation are unlikely to survive the challenges and tests they have to encounter on the way. True it is that Right

Views illumine the way, but when the force of Mindfulness and Meditation is not enough, Wisdom, the source of Right Views, is apt to relax and degenerate into *Saññā* (memory: intellectual or discursive thought, as opposed to realisation or firsthand experience). In other words, it can also be *Sanikhāra* (here implying thoughts and emotions, as the fourth Aggregate). Whatever thoughts and emotions have been embedded in the (subconscious part of the) mind for so long, perhaps many lives ago in some cases, will abruptly insert themselves in this critical moment when the strength of Mindfulness and Meditation is not enough. As such the aspirant will be deluded into taking those 'intruders' as real, or as the 'present' i.e. Wisdom, little dreaming that they are but visitors from the distant past.

--- It should...be noted...that only once, and no more, does the *Maggacitta* (the mind attaining to the Noble Path) take place for each of the four stages. This is unlike the *Jhāna* (Absorption), which by experience through repeated practice can be attained to whenever an aspirant wants to.

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--- In *Samādhi* (Meditation) it (the mind) is by no means dull, bewildered or inactive. It is bright and blissful, with penetrating knowledge in whatever it contemplates. This is unlike the results of *Jhāna* (Absorption), which holds the mind spellbound by its enthralling quietness, happiness and one-pointedness.

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--- Ironically, what we thought we have abandoned it all seems to rush back and repeatedly storm the fort of our consciousness with more stubbornness and tenacity than ever before.

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The Noble Path is Introspective

From what has been discussed so far, I hope the readers will be able to understand how the Path, consisting of the eight-fold element, is ideal and sublime in its function of transporting an aspirant to the Absolute Purity and also how it rises to "kill" the *Kilesa* or Defilements in one single moment at one single place (i.e. the mind). The Buddha and other Noble Disciples have followed out this Path through the development of their minds. In fact the Path may appear in the form of *Sīla*, *Samādhi* and *Paññā* associated with words, deeds and thoughts. But when it becomes fully developed it is entirely introspective, pointing only towards the mind and operating only within the mind. Here it is specifically called *Ariya Magga* or the Noble Path. Apart from this, it is called the general *Magga* or *Magga* in the general sense.

The Path is not intended for an idle fool. *It cannot be made to order*, not being pre-fabricated by any scholar or anybody. To a wise man, having a confident faith in the Buddha's teaching or in the theme of *Kammattāna* given him by his *Āchara*, not loaded with vanity or hesitation, and respectfully following the course of the Noble Eightfold Path, the *Ariya Magga* or Noble Path will sooner or later be made manifest, through his fully-developed Wisdom, in his own mind. By means of earnest, devoted and uninterrupted efforts the plurality and difficulty of the Path will steadily lessen. Then there will come a time when only the

contemplator and the contemplated remain; the (conventional) Eightfold Path disappears i.e. the *Sanñā Upādāna* (Attachment based on Memory or Intellectual knowledge) is abandoned; the light appears; the knowledge comes that this is how the Noble Disciples have done and have their wishes fulfilled. From now on an aspirant who has undergone these experiences firsthand will no more seek any other teacher.

For those who would like to tread in the foot-steps of the Buddha, it is advisable they unload their minds of all the worries and memories regarding the *Pariyatti* or book-knowledge. Once they have decided to take a theme of *Kammattṭhāna* they should establish their confidence in it, telling themselves this is the direct way, the real way to the extinction of Suffering. After that every effort must be made toward the development of that theme to the best of their ability. When there appears the Wisdom born of Right Views and based on Right Meditation, they will come to know the difference between the knowledge obtained in intellectual or book-learning and the taste of Wisdom born of Right Views. Furthermore, there may be some difference in manners and manifestations for each individual aspirant the moment the Path takes place in his mind. This the aspirant must not allow to make him doubt or hesitate. He is required to observe the characteristic taste, which must be the same in all different manners of manifestations. This implies the Knowledge born of inward peace, the Knowledge that banishes all doubts in the means and in the theme of *Kammattṭhāna* itself. Thereafter will follow the ecstasy bathing the mind. The difference for each individual case there must be, as a matter of course. This is due to the different themes of *Kammattṭhāna* chosen, then to the different degrees of courage, and still to the *Maggacitta* i.e. the minds the moment the Path takes place, which "kills" the Defilements in each stage (of the four stages) of the Path. *It should also be noted here that only once, and no more, does the Maggacitta*

take place for each of the four stages. This is unlike the Jhāna or Absorption, which by experience through repeated practice can be attained to whenever the aspirant wants to.*

Samādhi is not dull or inactive

Those who cannot calm down their minds to attain *Samādhi* are sometimes led to believe that *Samādhi* will make the mind dull and passive and that the discursive thoughts they indulge in are Wisdom itself. It is true that in the group of Dhamma called *Bojjhaṅga* or constituents of Knowledge, there is the *Dhammavicaya* or discriminating faculty, implying the investigation, research, weighing the pros and cons. But this is at all times supported by, or is within the framework of, Mindfulness, and will result in more depth of understanding achieved and more intensity of efforts stimulated. What follows is ecstasy, bliss, one-pointedness and detachment. These are the criteria by which to judge the correctness or advisability of such process of thinking, to know whether or not it will be, as its name implies, a constituent of Knowledge. A deviation from those criteria betrays the fact that there must be something wrong somewhere. It is therefore important to note that the mind attaining to *Samādhi* is not made dull or inactive as it is supposed to be through the fancy or speculation on the part of those not having achieved it. On the contrary, it is the result of an indomitable will and courage, of the fight against the invading influences. The fight is so long and strenuous that the mind is really battle-tested before it can gain victory and be rewarded with the well-earned *Samādhi*. And in *Samādhi* it is by no means dull, bewildered or inactive. It is bright and blissful, with penetrating knowledge in whatever

* the four stages of the Path are the stage of the *Sotāpanna*, the *Sakadāgāmi*, the *Anāgāmi* and the *Arahat* (the Stream-winner, the Once-Returner, the Non-Returner and the Arahat)

it contemplates. This is unlike the results of *Jhāna*, which holds the mind spell-bound by its enthralling quietness, happiness and one-pointedness, and which provides no penetrating knowledge therein. Let not an aspirant mix *Samādhi* with *Jhāna*. The horse and the donkey may be much alike in some aspects, yet they are different in more significant characteristics. However, the mind enthralled by the “inactive” peace of *Jhāna* is, at least temporarily, divorced from the influence of *Nivaraṇa* or Mental Disturbances. After all, it is far more advanced than the mind that does not fear dangers involved in enjoyment of sensual pleasures.

I would like to repeat the above warning, that it is advisable for an aspirant to mind-development to shelve, at least for the time being, whatever is studied from texts or books. Let him focus his attention and contemplation on the theme of *Kammaṭṭhāna*, which is conducive to the attainment of *Samādhi*. The knowledge other than this cannot be applied for the development of *Samādhi* although it may be useful elsewhere or in comparison with *Vipassanā*. Before the moment of actual *Samādhi*, all intellectual or academic knowledge must be given up. If the giving up is partial, then *Samādhi* will be equally partial, only something like *Upacāra* (i.e. the second stage) and emerging in a flash. The real Dhamma is self-evident, to be self-realised; so is the knowledge or attainment of a wise man. This is the wonder of Dhamma. Should Wisdom come before Ignorance it would cover and conceal Ignorance, which remains hidden all the time.

I used to be questioned by a Thera (Elder) about the manner of practice. So I related to him from contemplation of the body to the moment when the mind becomes collected or composed and then attains to *Samādhi*. Before any explanation can be given of *Samādhi*, he suddenly protested, saying that then

it would be nothing but foolishness. I was struck dumb with surprise and was at a loss for words. The question having been asked in connection with mind-development, the answer was naturally given in direct connection with actual mind-development. After all, my own foolishness is what I have been trying to find for a long time. Then the elder turned to another elder who was my meditation-master and was given the same answer. Possibly he would himself be dumb-founded now.

Now that we have come so far in matters concerning *Jhāna*, *Samādhi* and *Magga*, I cannot help feeling that it may be advisable to give the readers more examples for comparative study. They were encountered during the course of my education and experience in the process of mind-development, which has provided me some firsthand knowledge. Should they be disagreeable to some scholars and contradictory to their viewpoints, I would like to ask their forgiveness. May they regard me as a fellow-traveller on the same Path and treat my view-point as being merely a private, personal one subject to their free consideration and comment.

There was another Thera or elder who was an intimate friend of mine. He was also interested in the practical aspect of Dhamma and one day asked me to relate to him my way of practice. I did so and, unhappily, when I touched on the moment when the mind became collected and reached *Samādhi*, he made a protest similar to the above-mentioned example. I kept quiet at the time, since it was during a formal meeting after recitation-time. Thereafter I followed him to his place and asked him, frankly but in a friendly manner, whether he had himself reached the condition that he regarded as being foolishness. He answered, equally frankly, in the negative. Being quite intimate with him, I gave him an admonishing warning that since he could not do

that himself he was not in a position to conclude that it was foolishness or otherwise. One who understands foolishness must himself be foolish in the past and, having overcome that foolishness, is now able to teach and help others through the lessons of his own mistakes. Then I went on to say that knowledge obtained from *Pariyatti* (book-learning or mere memory), be it little or much, can become a serious obstacle to mind-development during the moment of *Kammaṭṭhāna* practice. It must all be laid aside, or shelved, temporarily. There is no room for the *Pariyatti* knowledge in the lofty condition of mind called *Jhāna* or *Samādhi*. Even the recitation of words such as Buddho will also stop and disappear when the mind attains to *Jhāna* or *Samādhi*, wherein only one-pointedness, bliss and peace will reign supreme, there being no contact with outside environment. In other words, the mind shifts from its usual 'playground' outside to function on its own plane, being one inside.

It is here that many scholars are inclined to conclude that the mind becomes dull, foolish, or inactive. To them the mind is wise, bright and active only when it is subjected to discursive thinking in a feverish attempt to interpret in as many ways as possible the meaning of the recorded words in the texts. But it is evident that after such a painstaking interpretation attempt there is no progress to be expected as far as the abandonment of *Kilesa* or Defilement is concerned. There remains now the same degree and kind of *Kilesa* as there used to be. It could be even more, in case that scholar finds himself being contradicted. Moreover, whatever doubt there was in connection with any Dhamma cannot be abolished thereby. In fact the value and benefit of *Pariyatti* or book-knowledge is in its proper application with the right attitude, its comparison with the experiences during the *Kammaṭṭhāna* hours, and its discriminating or selective ability provided to the student.

My suggestion to the academic or *Pariyatti* students is that whatever they have studied from written words is but a map or guide-book. Frankly speaking, they have not yet set out on their journey (being but armchair travellers). This map was written by one who had traversed the length and breadth of that terrain himself. It is to be regretted that the assumption that the mind becomes dull and foolish in the *Jhāna* and *Samādhi* is held not only by many scholars of *Pariyatti* but also by some meditators. Finally I told that elder frankly that should he make a *Kammaṭṭhāna* out of his academic knowledge he would certainly not go anywhere, no matter how long or how much he tried. In fact he was well versed in academic knowledge and also interested in the practical aspect, but he could not overcome his drawback, being not able to 'forget' or let go his memory or book-knowledge during the *Kammaṭṭhāna* moments. He just could not help wishing the *Kammaṭṭhāna* experiences to be exactly what he had studied from books. He could not let go his *Saññā* or memory, (always clinging to the past, that is), and as such the mind could not attain to *Samādhi*. It should be remembered that *Pariyatti* (or study from words, written or spoken) is the result of *Paṭivedha* (Penetration; Attainment), which results from *Paṭipatti* (Practice; making efforts). The pioneer who has blazed a trail for us must himself traverse the place and survey the area thoroughly (i.e. *Paṭipatti*). He then outlines and summarises it to suit his purpose on a particular occasion. This he can do through *Paṭivedha* (Penetration). To do so is like writing a map for others to follow afterwards. The map written is *Pariyatti* or the study from textbooks. A person in whom there is Penetration is in a position to know "what is what", being able to describe from his firsthand experience, whereas those who follow him will have to follow first the *Pariyatti* i.e. spoken or written words, then the *Paṭipatti* i.e. putting into

practice what is studied from those words. This is how the study, practice and Penetration are connected with one another.

The same attitude was also held by another old Bhikkhu who used to be a Government official and was ordained when he was old, possibly thirty years ago. He always affirmed that meditation stilled the thinking process and therefore dulled the mind, depriving it of wisdom. Discursive thinking, he maintained, was the source of wisdom. He also cited a popular saying that wisdom or knowledge must be the result of listening, thinking, questioning and taking note of whatever has been understood. This in fact cannot be argued against as far as knowledge in secular matters or in the academic level is concerned. But it does not apply to Wisdom in the Noble Path, which needs the strength developed by *Samādhi* in order to do away with the *Kilesa* or Defilements. At least we should not disregard a saying of the Buddha to the effect that when Precepts are well-established Meditation will yield great results and benefits; when Meditation is well-established Wisdom will yield great results and benefits; and when Wisdom is well-established the mind will be delivered from the three *Āsava* (subtle, involuntary Defilements) viz. sensuality, clinging to existence and Ignorance. In teaching others, therefore, care must be taken not to insert one's own viewpoint contradictory to the Buddha Dhamma. To do so is to spread the evil around. It is a great evil indeed, especially when one is a teacher of mind-development.

Another example: there was an old man staying with me during his pre-ordination period. After practising *Kammattṭhāna* for some time, accounts of past events in his life began to surface, parading before his mind's eye. He was overjoyed, taking them as results of Wisdom. Thereafter he looked down upon others who were trying to calm down their minds and experienced no such phenomena. Often he referred to them as being dullards.

One evening, I was giving instruction to the gathering of Bhikkhus who were attentively listening. After the instruction there was a Bhikkhu who asked me a question, saying what it was that gave rise to knowledge when the mind was calmed down. Meanwhile the old man, who was also listening intently to what that Bhikkhu asked, abruptly inserted his question, asking how it happened that way. I asked him how it was that during his meditation practice he seemed to be able to know everything. Without hesitation he answered that during his meditation hours there were many things long forgotten that came up spontaneously into his conscious mind. These included his old thoughts and actions, even the places he used to go and conduct his business a long time ago. They all paraded before him during those moments. Hearing this, other Bhikkhus looked at each other and smiled but said nothing. I had to explain to him that such a parade was only his old *Saññā* or memories of past happenings that rose to the surface, as it were, of the mind. It was by no means anything connected with Wisdom or Insight. For anybody looking forward to that kind of phenomena, there is no need to undertake any process of mind-development. Let him sit in a quiet place alone for some time. Then he will be able to review a 'march past' to his heart's content.

Do not take Memory and Thoughts as Wisdom

My warning to every aspirant here is this: let him not take the *Saññā* (memory) and *Sanikhāra* (thoughts) as *Paññā* (Wisdom), be they connected with the past, future or present, otherwise he will be deluded like the old man in the above example. Many aspirants are known to have been similarly led astray, and consequently to have made a fool of themselves. It is an ironical fact that man seems to prefer inflicting trouble and misery upon himself, reaching out for suffering, always being

restless and unsatisfied until he has overloaded himself almost to the breaking point. The more he learns from conventional education, the more he is helpless, and the more spoiled he becomes. It was in view of this fact that the Buddha recommended the practice of self-control through the development of mindfulness and meditation in order to counter-balance the overload of work and academic or intellectual knowledge, which in such case has become a liability rather than an asset.

There are a number of people who presume that, since mindfulness is already within our own mind, there is no need to hurry or to 'rush things'. But in time of actual practice they have become sorely disappointed. Even those without the load of work (as a means of earning a living) to shoulder are by no means in a better position if they are not equipped with an appropriate means for their individual background and tendency. *Ironically, what we thought we have already abandoned it all seems to rush back and repeatedly storm the fort of our consciousness with more stubbornness and tenacity than ever before.* The power of the mind is like that of electricity. With more bulbs used the light becomes dim; but when the number of bulbs is reduced the light will be stronger. In the same manner, the mind occupied by a variety of works at the same time is weak in power since its energy is dissipated over a large field of attention; but when the lesser activities have been put aside and meditation is being developed, the mind becomes stronger, with its light shining brighter. As a result whatever remains in the 'corner' is seen and whatever used to be small and weak becomes strong and magnified. It is at this point that many aspirants who are not equipped with enough will power and the right attitude of mind become discouraged and give up the practice of *Kammaṭṭhāna*, assuming that it is too much for them. "Meanwhile it's beyond my reach," they think, "I'd better stop to accumulate

more merit in other aspects now, so I can come back and try it again later". This is what they console themselves.

Such an attitude is after all better than that of some who conclude that the practice of *Kammaṭṭhāna* is self-mortification, producing useless, self-inflicted sufferings. Their philosophy is to let the mind have its own way. Of what use is there to interfere with its workings? Again there are others who are of opinion that it is enough to follow the manifestations of the mind, there being no need to control it.

I would like to insert here some explanations concerning the use of some words. This is so that a common understanding may be reached. The words often used are "to follow with (i.e. by means of) mindfulness", "to keep up with"; and "to penetrate". They have different meanings when they are used to refer to the mind, which is immaterial but which can be known through its manifestations. A wise man will be able to know that this is the mind and this is its manifestation or condition. Now, Mindfulness is one manifestation of the mind that follows, in order to keep up with, another manifestation of the mind. It does not see the mind, which is the Knower. Whoever follows in order to keep up with manifestations of the mind cannot keep up with the mind itself. This is like a person following the hoof-prints of his missing cow. Not being able to see the cow, he has to follow its hoof-prints. However, the cow in this similitude is material. It cannot be equated (in all respects) with the mind, which is immaterial. Trying to keep up with the manifestations of the mind, an aspirant cannot see the mind itself.

The term "to know how to keep up with" implies the fact that the knower is the mind. To keep up with means to go forward at the same pace, not going ahead or lagging behind.

When an aspirant can do so, there will be no manifestation of the mind. Without mental manifestation there is no mental trace to be found. Without mental trace who will take pains to follow or to trace it? In short, where there is Mindfulness, there is mind the Knower. Mindfulness and the knower are identical, existing in the same place and functioning together at the same time.

The term "to penetrate" is the ability of the Knower to know thoroughly, not more or less than is required. It penetrates i.e. knows throughout, from the first moment of thinking to pondering. It penetrates every aspect of *Sabhāvadhamma* i.e. nature. The mind is no more vacillating or reaching out for anything, since it has thoroughly realised all causes and effects in every aspect.

An aspirant, having understood what has been explained above, will not force the Knower i.e. the mind to follow the traces of the mind. When the mind i.e. the Knower is made to dwell firmly, on Mindfulness, there will be no trace i.e. the manifestations of the mind. When the mind i.e. the Knower and Mindfulness have come to work together in the same place, there is then no coming, nor going, nor vacillating, nor reaching out. Truth will dawn on the mind that is stilled or one-pointed. This is like a farmer who tries to find out where his turban is. He searches everywhere in the forest nearby until he becomes exhausted. Then he comes back home and sits down for a rest. Raising his hand to his head, he made the turban fall down before him and has thereby found his turban (in the place where he least expects it). From then on he has abandoned all search for his missing turban.

In the same manner, many an aspirant who embark on the task of *Kammaṭṭhāna* are known to have given up their

efforts because of a variety of troubles caused by their own minds. They are apt to conclude that such a practice is too much for them. However, to those who have attained to a degree of calmness or bliss resulting from meditation, the various manifestations or conditions of mind will be seen as a menace to their calmness or bliss. They will be moved to struggle against such harmful conditions of mind with determined efforts, in order to preserve that independent happiness. It is therefore these courageous efforts that have become the nature or characteristic of those who realise the dangers of being deprived of bliss.

--- It must be borne in mind that.....at the critical moment of *Jhāna* (Absorption), *Samādhi* (Meditation) or *Maggasamañgī* (Unity of the Path, transforming a worldling into a Noble Disciple) there is absolutely no room for academic knowledge or intellectual reasoning. Such knowledge and reasoning can be useful, of course, *after that or before that*, depending on how well we can use it for our purpose.

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Criteria for Judgment

The Buddha's teachings, diverse and profound as they are, can be summarised under three headings viz. *Sīla, Samādhi and Paññā* (Precepts, Meditation and Wisdom). Here I would like to offer a suggestion that any person interested in the Buddha's teachings, be he an academic scholar or an aspirant to Meditation practice, should not be too hasty in determining their correctness or validity based on his viewpoint alone. Without consulting a competent teacher or a careful consideration to be supported by a respective attainment, his arbitrary judgment or interpretation could be wrong. Now that he has some influence on others, his wrong idea may spread the evil around by hypnotising others to take it as right and good. Furthermore, there can also be a danger in "rushing things" too much. This is due to a passionate impatience, a feverish desire to go ahead without looking right or left. Such a person knows no moderation, having only an accelerator but no brake system. This undue haste can become a hindrance instead of a help in his progress along the Path.

Although the Buddha's teachings point directly to the Path, yet in most cases they go directly against a person's nature or ego. So much so that he finds it impossible to tolerate them and as such he derives no benefit from them. It is only when the teachings, whether of the Buddha or of anybody else, do not

contradict his tendency and characteristic that he will be able to accept them and make use of them. The Buddha seeing what would happen in future told the Venerable *Upāli* eight criteria upon which to judge whether a teaching should be the Buddha's or not. Here I would like only to refer to another four criteria the Buddha laid down in the midst of the collection of Bhikkhus at the town of *Kusinārā* when he decided to pass away. The first was that if there was a Bhikkhu claiming that he had heard from the Buddha that this was the Norm, the Discipline, the Buddha's teaching, they should not immediately support or contradict his claim but should take note of his words carefully and then check up on it in the Suttas, in the Norm and Discipline. If it did not agree with either, let it be abandoned since it was proof that it was not the Buddha's teaching and that the Bhikkhu had remembered it wrong. If, on the other hand, it agreed with the Norm and the Discipline, then let it be known that it was the Buddha's teaching and that the Bhikkhu had remembered it right. The second was that if there was a Bhikkhu claiming that he had learned of this passage in the presence of the gathering of Bhikkhus headed by an Elder, chief of such and such a monastery, to the effect that this was the Norm, this was the Discipline, let it be checked up in the manner mentioned above. The third was that if there was a Bhikkhu claiming that he had learned about this passage from a gathering of Elders who were all well-versed and had wide experience in the Norm, the Discipline and the *Mātikā* (themes), let it be checked up again in the manner mentioned above. The fourth was that if there was a Bhikkhu claiming that he had heard about this passage from a gathering of Elders who were much respected by the people in such and such a monastery, that this was the Norm, this was the Discipline, let it again be checked up in the manner mentioned above.

By the four criteria it will be made known to the readers that the Norm and the Discipline, different as they are in manifestations, are essentially one. This may be compared to a red cow and red-spotted cow. An instance may be seen in the case of a preacher who refers to the Five Precepts when he preaches wholesome deeds and unwholesome ones. But when he deals with more advanced practice, he will point out the Noble Eightfold Path and include it under three headings viz. *Sīla*, *Samādhi* and *Paññā* (Precepts, Meditation and Wisdom). The *Maggapahāna* (function of "killing" Defilements by the Path) or *Maggasamaṅgī* (the Unity of the various elements of the Path) means the Precepts, Meditation and Wisdom combined into one solid, perfect unit. *Sīla*, or Precepts, the control of words and deeds, refers, so said the Buddha, to the *Cetanā* or the will to abstain, which after all is a Dhamma (control of the mind). This shows how *Sīla* in the sense of restraint of words and deeds is inseparable from Dhamma in the sense of control of the mind. Not understanding this, some aspirants to *Samatha* and *Vipassanā* (meditation and insight) tend to concentrate on the mental practice, overlooking the *Sīla*, little thinking that their mental practice is also a *Sīla* itself. Again there are some who prefer only *Sīla*, thinking that Dhamma (mental practice) is too much for them, forgetting the fact that their will or resolution to abstain from various unwholesome acts is in fact a Dhamma (mental practice) itself. What result other than *Samādhi* (Meditation) would be rewarded to the mind that is concentrated on observing Precepts, on abstaining from all unwholesome words and deeds? This shows how the Buddha Dhamma is immortal and well-expounded. There is no need to re-formulate and change his teachings to suit anybody's purpose. We are not blessed with the same attainment as that of the Buddha. Any attempt to change his Dhamma to flatter ourselves would be unwittingly detrimental to Buddhism.

Excuses for not practising

There used to be an assumption that to be well versed academically in the Sacred Books was enough for a person to attain to what was called *Paṭisambhidāñāṇa* (Fluency in learning and teaching, of which there are four kinds, regarded as belonging to a kind of Arahāt). This has caused an attitude of indifference towards the practical aspect and of self-complacency, being satisfied only with the intellectual or academic level. In a sense there are four reasons cherished by the students who refuse to practise what they have studied. Those four are as follows:

1) It is necessary to learn, academically, as much as possible first. Without such learning as a firm foundation, the practical aspect is impossible.

2) Mind-development or the practice of *Kammatthāna* is the advanced level necessitating a competent teacher, place and theme that appeal to individual tendency and background.

3) This level of practice demands a mind clean and pure, which cannot take part in any secular activity.

4) What is most important, the practice of *Kammatthāna* tends to still the mind, making it dull and thoughtless. Wisdom is (to them) born only of discursive thinking and intellectual reasoning.

It is because of these arguments that many students and scholars are not willing to practise what they have studied. It is also to be regretted that in some cases they have allowed themselves to be ordered about by Defilements. Evidently there are so many text-books and *Ācharns* (Meditation-Masters), but so few aspirants who are willing to give up their pride and pre-conceived ideas in favour of the Dhamma of the Buddha. Many there are who turn to the practical aspect, but most come bringing with them their former attitudes and ideas, demanding that they must be given such themes of *Kammatthāna* as they prefer.

They must recite such passages that they conclude are agreeable to their tendency. Then they pre-suppose that when they progress to that level they will have that experience and will know those things and make use of them in those ways. They just look forward to the final results i.e. perfection of the chaste life and completion of whatever there is to be done for the full-final attainment, neglecting to perform whatever is necessary to lead them thereto.

I would like to offer my viewpoint here that the arguments mentioned above of many scholars are based on wrong assumptions. In fact the amount of academic learning is of little importance. What is significant is that an aspirant must be sincere and faithful in the practical aspect. He must also be able to give up his pride and pre-conceived ideas, which often delude him into thinking that he is clever enough. Then he must readily follow the Buddha's teaching, which is taught him by a competent teacher, who assures him of its being well-expounded and well-tested. The teacher will also tell him frankly that it was due to the scholar's own drawbacks and under-development that he (i.e. the scholar) is not able to realise firsthand the Truth, which in fact is within himself. Having realised or penetrated it himself, he will no longer be dependent on any inference from text-books or any other source of knowledge. The Truth that transforms an aspirant into a Noble Disciple does not come from academic learning or intellectual reasoning. It dawns on the mind of those who are sincere and truthful in their determined search and practice towards penetration of that Truth.

Examples of Practice

A few episodes in the time of the Buddha many serve to confirm this fact. *The first* concerns the Buddha himself while he was still a prince and a monk. He was certain that, with all his learning and dedicated efforts, he would be able to attain to

Enlightenment without much difficulty. For years after his renunciation he had lived a life of strenuous efforts, making use of all methods of self-mortification he had learned and known from various sources, but they were unable to give him Enlightenment. So emaciated and enfeebled was he that most people thought he would not be able to survive the ordeal. Then he recalled the *Ānāpānassati Kammaṭṭhāna* (Mindfulness on Breathing) which he used to develop by his own efforts when he was young. He was at that time seated under a Jambu tree, being left alone while others were engaged in the ploughing ceremony. His mind was so quiet and calmed down and there was a miracle: the tree-shade remained to give protection to him without moving to correspond with the movement of the sun. When his relatives came back they witnessed the miracle and gave him their reverential respect. It was this episode of his own life that gave the Buddha an idea that perhaps this was the way leading to Enlightenment. So he gave up the practice of self-mortification and followed one of mind-development until he reached his final goal.

The second instance involves the Venerable *Ānanda* who was recognised by all to be the store-house of the Buddha's teachings. Although the Buddha had passed away, those seeing him could not help thinking that the Buddha was still with them. Being able to remember every word of every sermon and instruction of the Buddha, he was considered indispensable and was invited to take an active part in the First Council of 499 Bhikkhus headed by the Venerable *Mahākassapa*, who wished to classify and standardise the Buddha's teachings for posterity. One condition of the choice of a Bhikkhu to participate in the Council was that he must be an *Arahat*. But the Venerable *Ānanda* was not an *Arahat* by that time. However, he could not be dispensed with, due to his being a living encyclopedia of the Buddha's words.

So the Venerable *Mahākassapa* gave him an encouragement, urging him to accelerate his efforts so that he might become an *Arahat* in time for the first meeting of the First Council on the following morning. Understanding the condition and his responsibility, the Venerable *Ānanda* exerted his efforts almost throughout the night, making use of all the themes and sermons he had heard from the Buddha during decades of his faithful service, but none of them came to his rescue to make an *Arahat* of him. Discouraged, he recalled the Buddha's prophecy to the effect that he would be able to attain to the *Arahatship* three months after the Buddha's passing away. Never did the Buddha's prophecy go wrong, so thought the Venerable *Ānanda*, but why have I not attained to the *Arahatship* by now? The following morning will mark the period of three months. Being very tired, he decided to have some rest and was going to lie down on his couch when, in the reclining position between sitting and lying down, he was suddenly able to attain to *Arahatship*. This entitled him to take part in the First Council with the gathering of 499 Bhikkhus headed by the Venerable *Mahākassapa*.

The two examples above will be enough to convince the readers of the fact that to be academically well-versed or to depend on intellectual reasoning and argument is not enough to make an *Ariya* person of anybody. The qualities required for this achievement are equanimity, the abandonment of a lingering desire, not to cling to the past, the future or even the present. Whatever knowledge is gained through academic knowledge, intellectual reasoning or the development of Insight is but an instrument with which to make use of when circumstances warrant. After all is done that has to be done, those instruments are to be kept in their proper place.

Having given you some examples of great academic learning, I shall proceed to give an example of a different kind i.e. one of

little learning but much faith. This is the story about an old Bhikkhu by the name of *Rādha*, who faithfully followed the right path and was able to attain to the *Arahatship*. While he was still a layman, he was known to be in a miserable condition, without friends or relatives. There was no mention of his educational background, but, as we are told, with his dress so tattered and torn and his food obtained from whatever was left of Bhikkhus' almsfood, we should be able to picture what kind or degree of learning he had. Later, he made it known to the Bhikkhus that he would like to be ordained. It was not known whether he was motivated by a genuine faith or by a life so miserable. But having made known his desire to everybody, it appeared there was nobody to help him satisfy his wish. When it was later known to the Buddha, he questioned in the gathering of Bhikkhus if there was anybody who had received any kind of help from *Rādha*. At this the Venerable *Sārīputta* answered, saying that *Rādha* used to give him a ladle of food some time ago. The Buddha appreciated the Venerable *Sārīputta's* answer, saying that it was good that the Venerable *Sārīputta* was so grateful, never forgetting a help, however small, he had received from *Rādha*. He then put *Rādha* under the Venerable *Sārīputta's* care and *Rādha* was later ordained as a Bhikkhu, with the Venerable *Sārīputta* as his *Upajjhāya* or Preceptor. Bhikkhu *Rādha* was docile, obedient and dutiful. Not long after he was ordained, he attained to *Arahatship*, the goal of every Bhikkhu in Buddhism.

It is evident from the above example of *Rādha* that there is no need for those who have little intellectual learning to be discouraged or to despair. For the highly educated students it is not advisable, either, to be proud of their academic learning, however well-versed they are in text-book knowledge. Even in secular matters, many a scholar with academic distinction have been known to become a failure due to their lack or disregard of

moral behaviour. When it comes to the practical aspect of Dhamma, it must be borne in mind that, for those aspiring to the *Kammaṭṭhāna* practice, at the critical moment of *Jhāna* (Absorption), *Samādhi* (Meditation) or *Maggasamangī* (The Unity of the Path, transforming a worldling into a Noble or *Ariya* Disciple), there is absolutely no room for academic knowledge or intellectual reasoning (*Parīyatti*). Such knowledge and reasoning can be useful, of course, *after* that or *before* that, depending on how well we can employ it for our purpose.

--- To do good.... in whatever form it is, is nothing but a fight against the enemy within.... Every fighter must be armed with the weapon of Wisdom, without the support of which from the Headquarters the fighter would not be able to hold his ground for long.

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--- No matter how much or how little is given, it cannot be done without the drag or the gravity of miserliness.

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--- Dresses (however beautiful) are but shrouds wrapped around a (living) corpse made up of the four (so-called) elements temporarily coming together, there being no self or owner to be found in this conscious body.

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--- An aspirant, comparable to the commanding general, having achieved the first stage of victory and seized part of the country from the enemy, is advised to consolidate his position by administering the 'land' he has newly occupied so the 'people' living there can feel comfortable and secure from the underground, sabotaging influence of the enemy.

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--- The lotus, born as it is of mud, is not stained by mud ; and clothed as it is by water, is not wet by water, either. Moreover, it sends forth its fragrant flowers above the water, unstained by mud and untouched by water.

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Dispensing Charity : To do Good is always a Fight.

I have for a long time taken you on a sight-seeing tour, admiring the Path of the Noble Disciples, traversing the length and breadth of the terrain in order to enjoy the landscape and its topographical features. This has taken us quite some time. Perhaps by now the three armies of the invaders may have accumulated their provisions and weapons to intensify their attacks upon us. It is now time for you to fight back. We have our *Dāna* (Charity) as our supplies, *Sīla* (Precepts) as the magic spell, *Samādhi* (Meditation) as background knowledge and *Paññā* (Wisdom) as weapons. Although *Dāna* or Charity is like the non-combatant forces, yet it is similarly exposed to the attacks of the enemy who wants to starve us into defeat. It should be remembered that *to do good in Buddhism, in whatever form or degree it is, is nothing but a fight against the enemy within i.e. one's own Defilements. Every fighter must be armed with the weapon of Paññā or Wisdom, without the support of which from the Headquarters the fighter would not be able to hold his ground for long.* In fact the dispensation of charity is so difficult for those without the support of Wisdom. It runs against their self-centred nature and thus is a kind of war in itself. In all battles

there must be weapons suitable for the purposes so that victory may be gained. To dispense charity is also a kind of battle against miserliness, which is its enemy always whispering a thousand and one reasons to induce the aspirant to keep that money for himself alone. All this money and these belongings are hard-earned, so whispers the enemy, so they must be used for the sake of our enjoyment. Of what use is there in giving it away with no hope of any returns or profit? All we can have is but hollow words of praise which contribute nothing to our happiness and wealth. These appear to be sound arguments against charity, and people, if they are not so wealthy, are easily dissuaded on the grounds that they would be starved to death should they dispense charity. Even though they are wealthy enough, they can still be induced, equally easily, to worry about the loss of their profit. In unavoidable cases they merely give away a token sum but feel that they have lost a million. Thus even in the elementary practice of charity there is at all times a war between the enemy i.e. miserliness and the Dhamma i.e. the willingness to help others. *No matter how much or how little is given, it cannot be done without the drag or the gravity of miserliness*. Often it is done through the demand of outside circumstances such as to regard the feeling of friends or relatives rather than the ability to realise the fruits of *Dāna* itself. This produces worry and trouble and proves how even to dispense charity is a real battle against one's own inward nature. Each act of *Dāna* done with the right attitude of mind is a battle being won.

DĀNĀM SAGGASOPANĀM. Results of *Dāna*, though not decisive, are manifold. *Dāna* is a stepping-stone leading first to the realms of bliss. An aspirant equipped with the right attitude of mind understands how all beings in this world are submerged in the sea of sufferings. Firstly, all people, rich and

poor alike, as far as their financial status is concerned, can be regarded as being spiritually poor as long as they are still at the mercy of their own desires, which drive them to feel that they need something more and more. Thus they are in the same boat drifting in the sea of sufferings. Secondly, all lives are being dragged irresistibly to old age and then to death. In the hour of departure no amount of wealth can be of any help to any mortal. Thirdly, such being the case, it is advisable that some parts of money earned should be set aside for *Dāna* with the purpose of sharing happiness with others in the same boat of suffering. Fourthly, to do so will be a means by which to create goodwill and friendship towards all. The following benefit i.e. the fifth one is that the aspirant will be welcomed by his recipients; he will be encouraged thereby; and that will make his life more developed and productive. Also noteworthy is the fact that the amount of money or quantity of things involved in *Dāna* is of little importance. The right attitude of mind, the willingness and the bliss resulting therefrom are the direct benefits of *Dāna*. Great benefits can be obtained from small things which are given away by a wise man. Acquisition of wealth by a miser, however much or little, cannot give him any happiness, since he is always suffering through his own insatiable desire.

It is true that results of *Dāna* cannot yield a decisive victory since they still lead to rebirth. But at least it shows that the aspirant is not a total defeat or failure. Even though an absolute freedom is not yet obtained, he may be like chief of a dependent or satellite state, but not like a slave who is subject to an unconditional surrender. It is now time for every Buddhist to check himself whether or not he is suffering an ignominious defeat in the war with his own miserliness. Let not any Buddhist surrender himself to the enemy in this war within his own mind. This is the most difficult war, of course, but it is one in which

the full-final victory can be expected. What is more important, it is a wonderful war wherein the victor breeds no hatred and the vanquished suffers no shame. Since it is the conquest of one's own mind, how can there be any evil and danger therefrom?

The First Army: The Vanguard of Precepts

Vanguard in the battle against Defilement is *Sīla* (Precepts), be it the group of 5, 8, 227 or the degree of *Culasīla*, *Majjhima-Sīla* and *Mahāsīla* (the elementary, intermediate or advanced). This is putting up a line of battle whereon combat forces will meet. However, those who observe the Precepts merely for fashion or to follow the traditional practice are not included here. Their Precepts being mechanical, they have as yet no intention to fight against anything. Even those who are in a position so comfortable and wealthy that they do not have to violate some or all Precepts (of lay disciples, that is) are not included here, either. Both latter categories of people are in the same boat i.e. the boat of over-confidence and heedlessness. They are wasting the precious time of the lives, consuming without producing, in the same manner as the lady *Visākhā's* father-in-law (in the time of the Buddha), who was a very wealthy but very miserly man. Such an attitude is, from the Buddhist standpoint expressed in lady *Visākhā's* words, "*eating the leftover*" i.e. consuming the fruits of his old merits without producing anything to replenish the exhausting stock.

However, *Sīla*, to be more secure, must be based and strengthened by *Puñña* or Wisdom. If *Sīla* is *not* born of realisation that the world is beset with suffering and that *Sīla* is one of the stepping-stones leading the aspirant out of that suffering, then the power of will to observe that *Sīla* will be no match for the power of the enemies in this battle. Only through realisation of the above fact can an aspirant be equipped with the strength of will to recover his lost freedom. It is evident that the unnecessary and unprofitable sufferings in the world, whether in the past, present, or future, have been and will be produced by the negligence of *Sīla*. On the contrary, it is through *Sīla* that happiness and peace can be expected for a society. The greater the degree by which *Sīla* is observed, the greater the amount of bliss will be the reward for that society. When, for instance, there is a person who can absolutely abstain from killing or stealing, he will be a source of security for the society of which he is a member. If there are more and more people within that society who can do so, how much more security and peace they will help bring to the society? And, moreover, if all the members can do the same thing, just think what degree of bliss and peace they will all create. These are examples of *Sīla* in the group of five, not to mention *Sīla* in the group of ten or more, which can give more bliss and peace to the world. As such *Sīla* is the rules of protective self-control in the inward war against one's own Defilements. An aspirant being strict and faithful to these rules until he has won the decisive victory is a source of happiness and security to others as well as to himself. It may be interesting to note that *Sīla* being the vanguard may sometimes have to suffer a degree of setbacks when it first encounters repeated attacks on the part of the enemies. From time immemorial we have been habituated to doing evil. We have for so long made friends with evil i.e. Defilements. We prefer to take things easy

when it comes to doing good, deluding ourselves that to do so (i.e. taking things easy) will make us happier. Now, when we have come to know the evils of taking it easy, it becomes something like betraying our old friend, thus being painful to us in no small measure. We shall be haunted by the fear of being friendless and the worry of being a failure later on. In that case how embarrassing it would be to have to come back to our friends once again. These thoughts are sure to happen to every aspirant who has made up his mind to abandon evils. Without the support of *Paññā* or Wisdom to encourage and urge him on, he would not be able to hold his ground for long.

As far as killing is concerned, there are some people who have the heart to kill the animals indiscriminately, not excepting even the kind that helps man so much that they could be called our benefactor in that way. Such people make a sport of killing. They enjoy seeing others suffer. They are intrinsically lower and worse than wild and ferocious animals in the jungle. Such people should be called ogres or monsters in human form. Regarding the acts of a thief, those corrupted people, be they Government officials or not, and whether they practise corruption in a small or a large scale, are likewise 'hungry ghosts' in human form, sowing the seed of evil sufferings everywhere. Then there are those who allow themselves to be ordered about by sexual desire, being shameless enough to commit adultery without compunction and heartless enough to perpetrate sexual crimes, treating human lives as animals'. Such are examples of how a human mind can sink to a subhuman level equivalent to bestiality of the lowest conceivable degree. These also show how violation of *Sīla* can produce untold sufferings to both oneself and others. On the contrary, observance of *Sīla* will prevent mankind from such unnecessary and unprofitable sufferings, and will be conducive to a great benefit to everybody.

Military Tactics to be coupled with Political or Diplomatic Affairs

Having revealed to people the evils of violation of *Sīla*, the Buddha also informed them of the benefits of observance of *Sīla* in order that they could be encouraged thereby. It is *Sīla*, so said the Buddha, that serves as brake checking the world's stepping into an abyss. It has a soothing power to counteract the pain and the heat of mental defilements. It raises the world above the reach of evils. It is superior in the worlds of human and celestial beings. It is the factor to determine who is good and who is evil. But despite the multiple benefits of *Sīla* enumerated above, there are quite a number of people who refuse to evaluate others on the basis of *Sīla*. Ironically, they prefer to judge the value of a person on the basis of the evils done. In fact there are also a number of people who, having gone half-way, yet suffer a setback and give up. This implies those devotees who used to make a good progress in *Sīla*, from the group of five to one of eight, ten and two hundred and twenty-seven. Later they started to regress, from two hundred and twenty-seven to ten, eight, five or even to nothing at all in some cases, where they acted as if *Sīla* were worthless to them. It is to be regretted how they were tempted to give up the invaluable in favour of the valueless. Perhaps it was because their *Sīla* was intended to be not so much a weapon of self-defense in the battle against Defilements as a means of showing-off. Or perhaps they were unable to safeguard the victory they had achieved with great difficulty. Thus they were like the victors in a war who cannot win the hearts of the defeated. Being unwise in the art of administration, they unwittingly triggered off a coup d'état, which brought about their downfall. To put it in modern terms, they are clever in military tactics, but ignorant in political or diplomatic affairs. Again, there are some whose *Sīla* is no more than an act of following the traditional way of practice, being something

like following a fashion or a passing fad. As such it is 'root-less' and mechanical and is no match for the herculean strength of *Kilesa* or Defilements.

A person's expectation, or imagination, can make fun, or sometimes a fool, of himself. There are a number of lay aspirants who earnestly plan to observe more and more *Sīla*, from five, eight, ten to two hundred twenty-seven. They look forward to practising *Kammaṭṭhāna*, both the Tranquility and Insight aspects, most devotedly. Then they picture themselves dwelling in a remote secluded place, abandoning such and such Defilements, winning such an attainment and then becoming a meditation-master preaching to such and such groups of people. On the other hand, there are likewise a number of Bhikkhus who wish to become lay disciples. They imagine themselves being free to do anything once they step into the world of laymen. Then they dream of earning their living, raising families, making more money, being promoted in their work and honoured wherever they go, little thinking that they will no longer be treated with respect once they have become members of lay disciples' society. These are the flight of fancy which often deludes those aspiring to become Bhikkhus as well as Bhikkhus planning to become lay disciples.

Four Mainstays for the Perfection of Precepts.

It must be noted that *Sīla as the vanguard in the battle* against Defilements must be organised and consolidated in accordance with the Buddha's strategy i.e. the Noble Eightfold Path. This very important strategy is called the Four *Pārisuddhisīla* or the four mainstays for the perfection of *Sīla*. **The first division** is called *Pāṭimokkhasaṁvara* or observance of the Code of Discipline, the first division of the Buddha's vanguard. But this enemy of ours is very ingenious and cunning. It is clever in espionage and

sabotage, with its spies under various disguises sent into our territory. The first division of our vanguard could be beaten back before long were it not re-inforced by the second one to counter-balance the enemy's underground tactics. **This second division** is called *Indriyasaṁvara* or Restraint of the senses, which is based on *Sati* or Mindfulness. The term 'senses' here means 'sense-doors', equivalent to what is sometimes called inward *Āyatana* viz. eyes, ears, nose, tongue, body and mind. Each of these has its counterpart viz. sight, sound, smell, taste, touch and thought. In other places they also go by the name of *Dhātu* (elements) and others. This second division of our vanguard has Mindfulness as its commanding general, by whom commands are issued against the sabotaging elements of the enemy. This is because whenever there is a 'contact' between the sense-doors and sense-objects, there always arises the emotional vibration which affects the mind one way or another, sometimes filling it with over-excitement, at other times driving it to aversion or depression. Without the restraining power of Mindfulness as security guards an aspirant is likely to be victimised by the enemy's agents which are stationed in all sense-objects, both the delightful and the loathsome. Because of this the Buddha advised his disciples to put up security guards at all sense-doors so they could report immediately to the Headquarters. There is in fact no new tactics whatever in this battle. The contact between the sense-doors and sense-objects will give rise, as ever before, to delight or elation on the one hand and annoyance or irritation on the other. These spasmodic joys and sorrows are the results of the enemy's tactics through the work of the enemy's agents, both in the past and present. They will be the same in the future as well, since we are being challenged by the same old enemy. The commanding general, having read the report of the security guards, manages to keep himself calm, not to be disturbed by the

passing vibrations. Other officers and the troops become similarly undisturbed, maintaining their positions respectively, without overlapping or interfering each other. Thus the eyes go on seeing; the ears go on hearing; consciousness goes on functioning; and everything follows its course of natural process, while all this time mindfulness as security guards submits its detailed reports to the Headquarters i.e. the mind. This is the work of *Indriyasaṁvara*: restraint of the senses by means of mindfulness.

It must be noted that *Indriyasaṁvara*, literally translated control or restraint of the senses, implies control of the passing emotions produced by contact of the sense-doors and sense-objects rather than control of the senses themselves. Just imagine a cowherd looking after six cows grazing in a field. Naturally each cow prefers to graze in an area of its own choice, going in various directions. Should the cowherd have to run after each of them constantly to prevent them from going astray, he would run himself out of breath before long. On the contrary, should he take a vantage point which overlooks the whole area he would be able to see which one is wandering too far. Then he can shout it back or deal with it suddenly. This is the right method saving much effort and being more effective. In the same way an aspirant practising control of the senses would not be able to catch up with the senses should he regard his *Indriya* or *Āyatana* (sense-doors) as something dissociated from the mind. As long as he is ignorant of what the senses are,--also their birth and working process, so long will he be unable to control them. He might even be deluded into taking others' "cows" as his own, inflicting more unnecessary suffering upon himself by doing so. In fact the (conditioned) mind has been our master since we were born. It orders us about, sometimes making us do good, at other times tempting us to do evil. Nevertheless, we are all times ignorant of what our 'boss' is, not to mention the knowledge of or the independence from this conscious body supposed to be our 'selves.'

In fact the terms *Indriya* or *Āyatana*, which are used to refer to the sense-doors or sense-organs of the body, are but the means by which to convey the thought of one mind to that of another. They are only *Sammatti* or suppositions, in scriptural term. Just think of a house with six doors or windows owned by a man. Naturally it would be impossible for the house-owner to look or go through all his doors, or even more than one sense, at the same time. Being the only occupant of that house, he i.e. the mind, can use only one door or window at a given moment. This is the important fact for an aspirant to bear in mind so that control of the senses will be more fruitfully practised. (Here the word 'control' in Thai may be used humorously to mean compose or collect, in the sense of bringing together. So we can make a pun on this word as follows.) When the Buddha told us to 'compose or collect' the *Sīla*, it means he wanted us to make our mind composed or collected, so it could be calmed down and withdraw to its natural being. This is made possible by (among others) this division of our vanguard called *Indriyasaṁvara*. That *Sīla* appears to be so varied in kind and degree is because it is made to catch up with the mind which has run off towards various directions, thus fleeing its 'original foundation.' To cope with a host of the culprit's excuses and tricks, the preventive and curative measures must be equal in number and strength. Hence the multifarious varieties of *Sīla* despite the fact that *Sīla* is intrinsically one i.e. the will or determination to abstain from violation of the rules being laid down. This is true even of the control of the (six) senses, whether they be called *Āyatana* or *Indriya*. On these grounds, such a practice does not mean closing up all the sense-organs with anything so they cannot function like a person shutting the doors and windows of his house so he can be shut off from outside environment. On the contrary, we are advised against such a practice, which is but a dealing with the symptoms. The most effective way is getting at the

root-cause, which is the (conditions or attitudes of) mind. With the mind properly controlled i.e. composed or collected, what effect can the six sense-doors have on the aspirant ? This, therefore, is the second division of our vanguard.

The third division of our vanguard is called *Ājīvapārisuddhi Sīla*—the right way of earning a living. Human beings and animals subsist on food, without which no amount of money or other properties can be of any help. Hence a saying of the Buddha: *Jigacchā Paramā Rogā*: Hunger is the great disease. Look at the birds caught in traps and the fishes caught by hooks and you will realise how their hunger has driven them to that condition. Human beings are no better; how many of them have died because of their hunger ? *In their struggle to live they have met with death instead.* The Buddha know well how most people are submerged in the pool of hunger and thirst. A number of his disciples, realising the unsatisfactoriness of life, have gone forth from home to the homeless life in order to avoid being entangled in the web of sufferings. This division of the Buddha's vanguard is therefore intended especially to cope with the evils and dangers concerning this aspect of suffering. Hunger makes a person blind to all reason and deaf to the voice of his own conscience. In such a condition he can do anything and everything to satisfy it. The Buddha knowing this laid down the rules concerning the right and proper way of earning one's livelihood in accordance with the Noble Eightfold Path, which will serve to support and strengthen the first division of our vanguard i.e. the *Pāṭimokkhasaṇvara Sīla*—observance of the Code of Monastic Discipline. An aspirant who side-steps from this practice will not be able to progress on the Buddha's Path. Hunger is the chronic disease most difficult to cure. In fact it is the incurable and lingering disease, disturbing the body and stirring the *Kilesa* (Mental Defilements) constantly. In most cases it tends to accumulate

evil, by which a person is drained of his accumulated merit. It is therefore imperative for Bhikkhus whose living depends on others not to be selective, but to be content with whatever is given them by lay disciples. It is not an exaggeration to say that the whole conscious body of a Bhikkhu owes its life to lay devotees, who provide him daily with food. So why should not a Bhikkhu, a debtor to the lay disciples in this respect, try to purify his mind so as to make himself worthy of the lay disciples' support ? Thus it is a Bhikkhu's obligation not to do any evil anywhere, but to do good as much as possible. These are the ways to return the lay disciples' kindness and to improve himself in line with the Buddha's teaching. So few are Bhikkhus who can bring themselves to think and to do like this. But without this self-reminding and self-improvement, what should be left of a Bhikkhu's worth ?

The fourth division of our vanguard is called *Paccavakkhaṇa* or Contemplation of the uses or the purpose of requisites. This means a Bhikkhu has to remind himself constantly of the real purpose that he wants to benefit by the requisites viz., robes, almsfood, sheltering place and medicine that he has rightfully acquired in accordance with the rules of the third division i.e. *Ājīvapārisuddhi Sīla* earlier mentioned. This practice gives a support and strengthening power to the second division i.e. *Indriyasaṇvara*, the so-called control of the senses. These four requisites are indispensable to life and a Bhikkhu has to be associated with them every moment of the day and night. This shows how his *Sati* or Mindfulness has to work hard constantly and naturally sooner or later it may be tired or enfeebled, at least temporarily. It also shows how it is not enough that a Bhikkhu should be satisfied that he has acquired those requisites in a rightful manner. For if a Bhikkhu still "uses" any of those requisites carelessly, being overwhelmed by desire or aversion, by

an emotional feeling of like and dislike, then he has not relieved himself of the moral debt he incurred when he was offered them freely i.e. without charge, by the lay disciples. Thus overburdened by debt, he will be reborn as a cow or buffalo to offer his service before he can be free from the outstanding debt.

Passing 'Counterfeit Bank - notes'

In fact we know that whatever is pure and perfect must be of great value. A Bhikkhu is highly respected because of his potentially great value of purity and perfection. He is offered the best thing lay disciples have, and offered with the purity of motive i.e. one with the spirit of sacrifice, never expecting any material returns. When a Bhikkhu does not behave himself to be worthy of their respect and motive, he is a false recipient cheating the donors by giving them counterfeit bank-notes, so to speak. In most cases the lay disciples do not know this, but the Bhikkhu himself does. Of course, he is not punished by the law of the country through the use of such 'counterfeit bank-notes', but from the law of Karma he cannot go scot-free. Generally lay disciples do not care about a Bhikkhu's purity of *Sīla*; nor do they think they are his creditors, except in some cases nowadays when they come to a Bhikkhu with a wrong motive, asking him to use his clairvoyant power to help them win some lottery prizes. But in ordinary cases a Bhikkhu who passes 'counterfeit bank-notes' will never be able to remove himself from this debt of Karma and will be haunted by constant shame of his deceit.

In the words of the Buddha himself, that Bhikkhu is worse than an insolvent debtor, for "a Bhikkhu who uses lay disciples' requisites without reminding himself of the benefit and the purpose of using them (being swayed by emotional feelings) is worse than a person who swallows a red-hot iron-ball." This is because

although a person who is forced to swallow a red-hot iron-ball may suffer so much that he dies because of that suffering, yet that is only the suffering of the body and nobody can say for sure that he will go to the realm of woe after his death. But it is inevitable for a Bhikkhu to suffer in hell if he is overloaded by a debt of carelessly and emotionally using lay disciples' requisites. For a Bhikkhu, therefore, the four requisites, besides being indispensable to the subsistence of his body, are the source of temptation, of emotional disturbance, of the growth of Defilements. They breed attachment and the sense of possessiveness in case they are delightful. This in fact is natural and acceptable in the way of life of ordinary laymen. It is through realising this danger and evil and being tired of it that an aspirant has gone forth to the homelife life. Nevertheless, for the subsistence of his body, which has become his inheritance so far, he still cannot do without them. Here the Buddha introduced a tactics, or a technique based on *Paññā* or Wisdom. By this technique he is required to contemplate why he should use them in order to know how to use them. This implies not to be attached to or intoxicated by them, but to remind himself that they are but the means of subsistence. This conscious body is the seat or the instrument of the mind and these requisites are in turn the means of subsistence of the body. Clothings, for examples, are meant to cover the body, protecting it from heat and cold, from insects and reptiles. It makes no difference, therefore, whether they are beautiful or not, and expensive or not. He cannot choose and should be satisfied as long as they can serve his primary purpose, which has nothing to do with beautifying or adornment. When the body is lifeless, whatever beautiful clothes are used to cover it, become loathsome both to the eyes and to the touch. With such an attitude of mind there will be no delight in or attachment to clothing. Instead, there will arise a degree of disillusionment, by which he is able to look back at his

own folly in the past, when he was so proud of his beautiful and expensive dresses, being thereby the focus of everybody's attention. Now he has come to know how those dresses are but shrouds wrapped around a (living) corpse made up of the four elements temporarily coming together, there being no self or owner to be found in this conscious body. Even the dresses or clothes are likewise made up of the elements. It is therefore nothing but one group of elements coming in contact with another group. Such a disillusionment based on this contemplation will help a Bhikkhu reduce and then remove his delight in those requisites and entitles him to the condition of a real Bhikkhu or a Recluse (*samaṇa*). This is contemplation regarding the why and how concerning the attitude of a Bhikkhu who uses the requisite of clothing. The same spirit also applies to the three other requisites viz. almsfood, sheltering place and medicine. It is the duty of a Bhikkhu to develop the same attitude while using those four requisites, not to abuse them by allowing his mind to be overcome by delight and depression, or by the emotional feeling of like and dislike, but to realise at all times that the enemy's subversive elements are always at work behind those requisites. However, this method of contemplation is not monopolised by Bhikkhus; it can be applied with equal benefit by any lay disciple who is heedful enough and will take pains to do the same thing. Here it should be noted that the Buddha's Path leading his disciples out of suffering does not imply an attempt to escape with a feeling of aversion or a going away with any vehicle. On the contrary, he advocates contemplation of the existing suffering until a means is found to counteract its causes. Birth, for instance, is the (instrumental) cause of a train of sufferings. Attachment to anything due to Ignorance, which gives rise to a sense of possessiveness, is the (original) cause of sufferings. Having realised this truth as the direct, firsthand experience through the development of Wisdom, a person is able to give up all attachment to all things. That is the end of Suffering.

I would like to insert here an interesting story of a person who attempted to escape suffering by going away from it. This is not the same as the stories published in newspapers or other places, which are not within my scope of knowledge. It was mentioned in the Pali Canon as follows:

A deity by the name of *Rohitassa*, possibly very tired of sufferings in the planes of sensuality, once came to ask the Buddha about the end of the world where there would be no birth, old age, illness and death and moving. He wanted to know whether it was possible to reach that place by going to it in the ordinary way. To his question the Buddha replied, saying to the effect that it was never possible to do so.

The deity admitted the fact of the Buddha's reply, saying that, while he was previously a hermit with spectacular psychic powers, he had created a body so colossal that it was able to stand astride the vast ocean, both legs on its opposite shores. With such a powerful body he had travelled for one hundred years without stopping in order to reach the end of the world. During that time he stopped only to perform the body's function, but never had a rest or sleep. In the end he died without finding the end of the world.

The Buddha, to confirm his reply, said that there is no cessation of suffering or the end of the world that can be reached by going.

Moral lesson from a Lotus.

From what has been discussed so far, it will be evident to the readers how *Sīl* as vanguard has an important role in the battle against our enemy within. Here an aspirant, comparable to the commanding general, having achieved the first stage of victory and seized part of the country from the enemy, is advised to consolidate his position by administering the 'land' he has

newly occupied so the 'people' living there can feel comfortable and secure from the underground, sabotaging influence of the enemy. This is because the *Indriya* or *Āyatana* (sense-organs) which serve our purpose now are by nature neutral. With proper control and wise use on our part they can produce happiness, whereas without Mindfulness and Wisdom as security guards we shall be their slaves and have to inherit the sufferings they produce. Mindfulness is therefore necessary as the check-point and so is Wisdom by which to extract happiness from their functioning. Furthermore, it is advisable for a Bhikkhu to remind himself that his conscious body being dependent on the supply of the four requisites cannot always be free and happy. If the supply can be procured regularly and adequately, then it is all right for the time being. But when the supply dwindles or stops altogether, there is absolutely nothing a Bhikkhu can do, since he is not a producer and it all depends on lay disciples to provide him with the supply of those requisites whenever they feel like it. This fact will serve as a warning to the Bhikkhu, preventing him from taking delight in and attachment to those requisites. Without this warning he might fall into evil influence which would drag him into the quagmire of Defilements. In short, a Bhikkhu's sense-organs and the requisites which nurture the existence of those organs are likewise the seat of muck or mud i.e. Defilements. But it is from this mud that a lotus rises and later blooms on the surface of the water. Without water and mud there would be no lotus. But the lotus, born as it is of mud, is not stained by mud; and clothed as it is by water, is not wet by water, either. Moreover, it sends forth its fragrant flowers above the water, unstained by mud and untouched by water. This is a good moral lesson. It points to the fact that while an aspirant cannot do without those requisites, yet he must learn to live with them, keeping himself detached and intact beyond their sphere of influence.

--- If the mind gets mixed up in the medley of emotional responses, it is extremely difficult to extract it from such accretions. An aspirant...seeing the dangers of a mind being endlessly elated and intoxicatedis courageous enough to give up the 'drag' in his mind, thus unloading himself of the 'deadweight' in order to achieve one-pointedness.

(page 244, 245)

--- *Samādhi* (Meditation) cannot be made to order ... It depends on its own conditions for its development or perfection (with progress to a large extent unconscious and hidden to an aspirant). It has its time of maturity (which is different for different individuals) before each aspirant can harvest its crop.

(page 246)

--- The place where the great battle must be fought until the final victory is won must not be outside this body-and-mind.Evidently it is difficult to stage a revolution against the enemies that are embedded within our body-and-mind and that have ruled over us for so long.

(page 243)

--- It (Right Meditation) happens spontaneously, in a wonderful and unexpected way to an aspirant...who works his way forward with earnest and persistent efforts.

(page 248)

The Second Army : The Re-inforcement of Meditation

Much has been discussed so far about the vanguard of *Sīla*. Following is the discussion about the Buddha's second army i.e. *Samādhi*.

This is the indispensable re-inforcement for the vanguard of *Sīla*, the source of energy an aspirant can draw on for support when his vanguard is enfeebled by the enemy's attacks. As such it must be stronger and more powerful than *Sīla*, and in order to acquire that capacity in full it must in turn be supported and re-inforced by the third and most powerful army of *Paññā* or Wisdom. *Samādhi* or Meditation means the collectedness and one-pointedness of mind. This can be achieved by means of a variety of practices such as by recitation of the word *Buddho* so as to collect the discursive thoughts into one place. Sometimes this condition of the mind may be achieved when he encounters an occurrence that evokes in him a profound and powerful impression such as the sight of a bloated corpse or a person in such a poignant distress that seems to be unrelievable. At these sights the person is moved to dispassion or disillusionment so profound that the mind becomes collected and drops to one-pointedness

momentarily. At other times this condition may be roused when a person recollects whatever wholesome actions he used to do or sincerely appreciates some meritorious deeds done by others or sees a Buddha image that is very impressive and inspiring to him or her. A sight of Bhikkhus and *Sāmaṇeras* who are well-behaved can induce a respectful appreciation for their outward practice and inward purity and this can also produce such a profound condition of mind. Another example that leads to this desirable state is when a person has listened to or read the Buddha's instructions and is deeply impressed by the 'taste' of Dhamma until the mind withdraws to the state of one-pointedness through the bliss or ecstasy it enjoys. This is called *Samādhi*. At this depth (or height, if you prefer this term) let the aspirant picture for himself a condition of mind where all troubles and turmoils, within and without him, from nearest to him to the end of the world, have vanished altogether, where the weight of sufferings and undesirable thoughts have been suddenly lifted from his mind. What remains is the blissful peace associated with that one-pointedness. A testimony to the truth of the Buddha's utterance : "*Sukho Viveko* : Blissful is the seclusion from Defilements."

This is the condition of mind attaining to *Samādhi* in the Noble Path the Buddha and his noble disciples have walked until they reached the target of their practice.

Wrong Meditation

The manners of Meditation-development other than the Buddha's Path are uncountable. But they may be summarily described, in modern terms, as leading into the labyrinth of which there would be no way out. In one sense they may be divided into three categories, each being based on the dominating Defilement, as follows :

(a) **Dominated by lust or delight in sensual pleasures,** a person arbitrarily takes possession of an attractive sight without its knowing anything of this at all. In terms of the Vinaya or Discipline, it would be “taking it without permission on the part of its owner”. If a person doing so is a Bhikkhu he would be “violating his *Sīla*”; if he is a lay disciple then he would become “a thief” (in the *Kammaṭṭhāna* sense of the term, that is). Having “stolen” it he starts fancying it in response to his own lustful desire, creating for it a beautiful form with bewitching and inviting gestures. So much so that his ‘fancy form’ becomes an *Uggahi Nimitta* i.e. the vision that attaches itself to the mind and follows him everywhere like his shadow. At times when he is asleep the fancy form may materialise to sit or lie close to him, being thereby so lovely and inviting that he just cannot help delightedly opening his arms to hold it in an embrace. It is at this moment that he wakes up and, realising that it is only a dream, becomes sorely disappointed and is driven to distraction with love.

Such is a kind of *Bhāvanā Samādhi* (Meditation-development), one based on and dominated by love and lust so intense that it becomes concentrated, producing a correspondingly intense degree of miseries to the meditators themselves, especially when visions have been developed and have materialised in response to that lustful desire. The above is an example concerning *Rūpa* or form that is delightful, producing lust. Other aspects of sensual pleasure may be known in the same manner. These are the sound, smell, taste and touch that are pleasant and attractive, each producing attachment and consequently frustrations.

(b) **Form (or sight) is the “food” of the eyes;** so is sound of the ears; smell of the nose; taste of the tongue; and touch of the body. So captivating are these objects of sensual pleasure that worldlings bewitched by them have been slavishly attached

to them and thus struggle desperately to hold them against the law of change or impermanence. But that is the impossible desire. It is the expression of the law of duality (manifestation of change) that gain is to be followed sooner or later by loss, good by evil and happiness by sorrow. With the decline of those pleasant aspects or objects there naturally arises in the minds of worldlings a feeling of irritation or aversion, which then is followed by a stubborn desire to resist that change so that those objects of pleasure may belong to them for ever. Whenever there is anything interrupting or interfering with that desire, there arises this time a violent desire to get rid of that obstacle. A young boy in love, for instance, gazing at the picture of his lady-love, automatically concentrates on it until there occurs an imaginary picture of the girl he loves. Oftentimes the visionary girl appears with her beautiful form and enticing deportment exaggerated by the boy’s imagination, which makes her far more lovely than she usually is. Should there be at that time anybody who out of good intention tries to dissuade him from doing so, arguing that he might be making a serious mistake, he would be seriously hurt and would, if possible, get rid of that “meddler” who he thinks should not have interfered with him. He might even commit suicide should he come to know that there would be no hope for him to fulfill his desire. His lustful desire, which is repressed and interrupted, has thus given rise to another desire based on anger and hatred which deprives him of his rest and peace of mind. It is one-pointed, of course, but that one-pointedness serves only to intensify his restlessness. This is another kind opposite to what was described earlier in (a).

(c) **One of life’s ironies is that intoxication or bewilderment** has become so deeply entrenched in man’s mind that quite a number of them have the heart to regard it as their status symbol.

In some cases they have gone to the length of drugging themselves with liquor in order to be more obviously intoxicated and bewildered. The moment such a perversion has taken control of a person, his thoughts, words and acts are sure to be dominated by evil desires since he has silenced the voice of his own conscience.

Examples can be seen in the cases of those addicted to gambling. Such people overcome by greed are blind to the fact that other people who similarly wanted to 'get rich quick' have been ruined and that the same fate could also befall them. It is not until they have suffered the miserable ruin themselves that they will be convinced of the evils of gambling. Thereafter their minds will be concentrated desperately on how to pull themselves out of the abyss. But the situation appears to offer no hope in all directions, be it an investment in business affairs, a hired service, a loan or even an auction sale of whatever is left of their belongings. There is nothing of any value remaining; nor is there anybody who will regard a gambler as credit-worthy. It is these hopeless situations that drive a gambler into a 'cul-de-sac', the one-pointedness of darkness produced by delusion.

The three categories of one-pointedness may by some be regarded as *Samādhi* or Meditation for those who still cannot develop *Samādhi* of the Noble Path. In fact they could be so called, only under one condition—that they be called *Micchā Samādhi* i.e. wrong meditation. A mind overcome by wrong meditation is sure to give in to *Micchā Ñāṇa* (Wrong Knowledge) and *Micchā Vimutti* (Wrong Deliverance).

Underground Army to Combat Underground Enemy

This second army of *Samādhi*, provided it conducts the fight in line with the Noble Eightfold Path, can offer a decisive victory to the warrior-aspirant. In order to fight in line with, or within the framework of, the Noble Path, *Samādhi* must be based

on *Sammā Dittṭhi* or Right Views i.e. the theme of *Kammaṭṭhāna* contemplated until various degrees of *Samādhi* (i.e. *Khaṇika*, *Upacāra* and *Appanā*) are progressively developed. Then there arise various degrees of Knowledge corresponding to the degrees of *Samādhi*. All these (degrees of Knowledge) are connected with the *Tilakkhaṇa* or the Three Characteristics, by which an aspirant comes to know that whatever there is in the world, his body and mind included, is always subject to change. Being impermanent, all things cannot remain stable but are at all times in the state of flux, which betrays their so-called condition of suffering. Being thus changeable and in a state of flux reveals another condition of being under the power or desire of nobody. This is the manifestation of *Anattā*, which is interlaced with the two other characteristics viz. *Aniccaṃ* and *Dukkham*. It is this manner of fighting which produces such results that is in line with, or within the framework of, the Noble Path, with the blissful state of the mind to be expected.

It should be noted that the knowledge born of *Samādhi* is completely divorced from inference, deduction or speculation. Such a direct, firsthand knowledge (call it realisation or attainment if you will), born as it is in a flash of *Samādhi* moment, is not clogged with any grain of doubt or hesitation. It is so profound and convincing that quite a number of defilements that have frightened and defeated us for so long become spontaneously defeated in this flash of moment of *Samādhi*. This army of *Samādhi*, it should be remembered, besides being committed to fighting the emotions produced through the sense-doors, is itself an underground army charged with combating the underground enemies which often launch surprise attacks on aspirants and lead them astray. There have been examples of *rishis* (hermits), *yogis* and other practising Buddhists who are endowed with the strength of this army and have struggled gallantly against the inward enemies. No matter in what posture of the body they

are, there is no feeling of sleepiness or intoxication to overcome them. Their minds are at all times bright and clear in their own tactics. During such *Samādhi* moments no amount of sound or noise can affect them (as long as they do not want to have any contact with it). However, if the general army i.e. Knowledge and Faith is assembled in a disadvantageous position, it will be difficult to defeat the enemies, although that army is well equipped with weapons and supplied with provisions. The place where the great battle must be fought until the final victory is won must not be outside this body-and-mind. It is here that the enemies have concealed themselves by fastening themselves firmly to our mind. This tactics of the enemies has been taken for granted for so long until it becomes part and parcel of the mind itself. We have been so habituated to this condition that it is difficult to know which is our friend and which is our enemy. Evidently it is extremely difficult to stage a revolution against the enemies that are embedded within our body-and-mind and that have ruled over us for so long. Should we be led astray, looking outside and putting the blame on other people and things, then we would never be able to win this war, which must be waged within. Hence one of the Buddha's sayings : *Attā hava jitam seyyo* : Self-conquest is better (than any other conquest).

The 'Deadweight' bogging down the mind

This conscious body of ours is the conglomeration of *Dhātu and Ayatana* (Elements and sense-organs), which are the seat of all mental Defilements. For those convinced of the dangers in this world these Defilements must be eradicated. Again, this body is the assemblage of the five *Khandha* or Aggregates, which are the seat of Attachment. Without contemplation of those Aggregates regarding their nature by means of Wisdom, there is no hope for abandonment of Attachment, which always produces

Birth and Becoming. The body is therefore the greatest battle-ground for an aspirant who wishes to fight against the inward enemies in order to win freedom for himself. However, the war against the inward enemies is not waged in the same manner as the worldly war with its tactics of violent fight, sabotage, spying and so forth. It must be waged by means of having the mind calmed down and of contemplation or meditation of one's own conditions of mind. By this means a warrior-aspirant will be able to find the enemies, which manifest in the form of the various conditions of mind being moved or swayed from one side i.e. one emotion to another. It is these swaying conditions of the mind that will step up their espionage and guerilla activities, later to develop into a battalion, division and army in the long run. This is like counting money, which must start from one before it can grow into a thousand or a million. There would be no trouble if you did not 'count it to thousand or million' or, better still, you did not 'count it at all.' Here there might be some who protested, saying why I, a *Kammatthāna-teacher*, should teach people to be 'dumb and dull' like that. In reply I would like to say that such was really not my purpose. It is because man, ever since he was born, has accumulated so much Karmic effect of *emotional nature i.e. emotional responses to good and evil, joy and sorrow, persons and circumstances* that his mind has got bogged down because of that 'deadweight.' The development of meditation through *Kammatthāna* is, among others, to purge the mind of whatever rotten, poisonous effect there is in it. It is at the same time the building-up of bright and beneficial Karmic effect in order to prevent anything of detrimental nature stealing in. If *Kammatthāna* is fruitfully developed, the mind will be cleansed through the purgation process and then be able to produce peace and bliss *to itself*. To make this possible the mind must first of all be one-pointed in the condition called *Samādhi*. If the mind

gets mixed up in the medley of emotional responses, it is extremely difficult to extract it from such accretions like a valuable metal being mixed up with sand. In view of this fact a person who aspires for the purgation or purification of mind from the medley of accretions is by no means a stupid fool or a blind, deaf and dumb person as he is often supposed to be. On the contrary, he is endowed with discernment, seeing the dangers of a mind being endlessly elated and intoxicated. He knows how such a state of mind brings about more delusion and is the great obstacle to the attainment of *Samādhi* and is therefore courageous enough to give up the 'drag' in his mind, thus unloading himself of the 'deadweight' in order to achieve the one-pointedness. The mind being thus one-pointed and cleansed, it is now convenient to detect and identify whatever enemy i.e. Defilement occurs thereon in the form of emotional nature. *On the mind the Kilesa or Defilement occurs and on the mind the aspirant, seeing its evils, must give it up. Having given it up he must be wary against the recurrence of Defilement, old and new. As before, on the mind being now pacified must he put up the check-point. This is to prevent it from running wild, i.e. from abandoning its one-pointedness and taking on the condition of multiplicity, becoming ten, hundred, thousand and so forth. While the mind is one-pointed, this 'playing truant' is easy to detect and deter.* It is like a person being able to see through the calm and clear water, however deep it is, the numerous fishes swimming therein and the grains of sand underneath. With these benefits acquired from the development of *Samādhi*, how can the practice of *Kammaṭṭhāna* make an aspirant blind, deaf or dumb or a fool? It is those unable to develop *Samādhi* (and bent on fault-finding) that were by the Buddha called empty persons or 'windbag.'

Samādhi cannot be made to order. Its hidden progress

This kind of war against the enemy within is one in which the Buddha and his Noble Disciples have achieved a glorious, decisive victory. This is done by means of restraint of the sense faculties,——which is like assembling security forces at the check-points of sense-doors to prevent the influx of emotional responses (but not at all times to prevent the occurrence of eye-consciousness, ear-consciousness and so forth, which are by their nature neutral). This will be fruitfully done through the development of *Samādhi* as supporting foundation. Such a process necessitates, of course, constant efforts and vigilance, which might be too much for some people. To those people (who prefer the line of least resistance) I would advise they admit defeat, call back the troops and live a life of self-complacency. In one sense such a life is carefree and easy-going, requiring no efforts and always taking things easy.

It should be repeated here that Samādhi within the framework of the Noble Path cannot be made to order like 'rice in the field' (this is because the ripening time and the harvest-time of rice crop can to a great extent be fixed in advance). It depends on its own conditions for development and perfection (with progress to a large extent unconscious and hidden to the aspirant). It has its time of maturity (which is different for different individuals) before each aspirant can harvest its crop. This is the fact to be remembered concerning Samādhi of the Noble Path. There are aspirants to *Samādhi* who imagine that the *Jhāna* will be like this, the mind and the topic of *Kammaṭṭhāna* are related to each other like this, at such and such level there will be this and that thing occurring and then there will be such and such conditions of mind. They are sometimes told that with the occurrence of *Samādhi* the mind will be able to know or see wonderful phenomena. This gives rise to a stealthy covetous desire while

developing *Samādhi*. These expectations are all wrong since they are based on anticipation on the one hand and memory or recollection on the other. Both are stimulated by desire, which blocks *Samādhi* of the Path. Should '*Samādhi*' occur at all, it would certainly be the kind alien to the Noble Path. Being based, as earlier mentioned, on anticipation and recollection, it is not conducive to Purity and Deliverance, but leads instead to the accumulation of Defilements.

Samādhi of the Path must be accompanied by Faith in the means or topic of *Kammaṭṭhāna* contemplated until the mind is collected. It is also equipped with Right Views born spontaneously from within. For Right Views to be included in the Path it must be independent. Whatever was heard or studied from outside sources served only as a lead or stepping-stone. The moment Right Views of the Path take place, all secondhand knowledge, be it the one acquired through studying from text-books, listening to others' teaching, or from one's own scrutinising thoughts, must temporarily vanish to give way to Right Views in this sense of the term, which appears with such a clarity and profundity as has never been dreamed of before. Whatever doubt or hesitation there used to be completely vanishes, being replaced by a sublime courage and ecstatic confidence born of realisation of Truth firsthand. This is how Right Views of the Path are independent of all outward sources and are supported by Right Meditation of the Path. Other kinds of meditation than the above-mentioned one must be regarded as alien to the Noble Path, which is absolutely independent of the enemies within. It is therefore the mundane *Samādhi* or the wrong *Samādhi*, which is dictated by a covetous desire. It can be developed, as a matter of fact, but it is productive only of more Defilements, being never conducive to renunciation.

Sammā Samādhi (Right Meditation) is a sublime virtue of the sublime, Noble Disciple. "*It happens spontaneously, in a wonderful and unexpected way*" to a devoted aspirant equipped with the balance of Mindfulness, Meditation and Wisdom in the preparatory stage who works his way forward with earnest and persistent efforts. This is Right Meditation of those who tread the Path of the Noble Disciples. The more often he 'treads' into and out of it, the better. This will result in *Vasī* or practical experience to serve as its sound foundation and support.

The Unity of the Path (*Maggasamaṅgī*)

With the source, seat and characteristics of *Sammā Samādhi* explained, it may be advisable to touch upon what is called *Maggasamaṅgī* (Unity or Balance of the Elements of the Path) here to show how they are related to each other in meaning and manner of practice. This despite the fact that it is the result of *Paññā* or Wisdom, the third army to be described later. The condition called *Maggasamaṅgī* is the occasion wherein the eight elements of the *Magga* or Path e.g. Right Views etc. or the three steps of practice viz *Sīla*, *Samādhi* and *Paññā* converge and merge into *one* at the *one* and same place i.e. the mind. *Sammā Samādhi*, one of the eight elements, is the process of gathering together all the discursive thoughts and submitting them to the tribunal of *Sammā Dīṭṭhi*. This is the process of developing *Magga* to the level of *Maggasamaṅgī*. However, this *Maggasamaṅgī* is the unity of the various elements of the *Magga* at a particular level (of which there are four). Before the occurrence of each *Phala* or Fruition such as the *Sotāpatti-phala*, Fruition of the Stream-winner, there must be an occasion of *Maggasamaṅgī*. The moment of the mind thereafter is then the *Phala* or Fruition of that *Magga*. In other words, each *Maggasamaṅgī* is a great conglomeration or convergence of the mind. This may be likened

to a great crossroads or junction on a great super-highway where all highways, provincial roads or feeder roads come and converge to lead further to the capital city. It is *Sammā Samādhi* that collects various smaller roads and highways, sending them to the great junction on the super-highway of *Maggasamaṇī*, which in turn transports the traveller-aspirants to the capital city of Fruition. Whereas travel on the conventional roads and highways must be done by foot or vehicular means of transportation, treading of the *Magga* requires mental exertion alone. It has nothing to do with vehicular travel. Being private and personal, it does not have anything to do whatever with other people's affairs. It requires the giving up of secular burdens and the taking of a lone trail. The devoted aspirant venturing on this Path must at all times be befriended by Right Views supported by Right Intentions and others. There is here no compulsion for the aspirant to go backwards or forwards in any direction. On which point or aspect of the Dhamma the Wisdom of Right Views appears, on that point and in that place it operates to realise the Truth. The *Magga-samaṇī* is therefore, as earlier mentioned, the convergence of all the eight elements of the Magga. Whatever knowledge was acquired, good and bad, was thoroughly understood, with conclusions arrived at occasionally. The operation of *Maggasamaṇī* is to gather together those kinds and degrees of knowledge and to determine once for all that this is the Path but that is not; this must be done but that must be given up. So profound and convincing is this knowledge arising from the source within that the aspirant is endowed with an unflinching courage which makes him absolutely freed of the source of faith outside. His mind is then blessed with Brilliance and Purity to the utmost degree. This is comparable to a judge who has thoroughly investigated all evidence in a lawsuit, which concerns both the accused and the accuser. Fully equipped with circumstantial evidence and material witnesses, the judge, occupying the bench,

metes out justice by passing a sentence in proportion to the crime committed by the accused. The *Maggasamaṇī*, however, occurs only once for each (of the four steps of the) Path, never twice or more. This is unlike a court sentence which can be postponed even after the judge has occupied his bench. *Sammā Samādhi*, therefore, is a stepping-stone leading an aspirant to *Maggasamaṇī*, threshold or borderland by which to cross over to the *Bhūmi* (plane) of the Noble Disciples. As such the Noble Eightfold Path is indispensable for the transportation of devoted aspirants to the planes of the Noble Disciples. Even for the highest grade of Noble Ones i.e. the Arahats, it will be seen that they still practise the Noble Path apparently in the same manner as any worldly aspirant as long as their bodies remain in this world. But their purpose is never for any more abandonment or development; nor is it out of fear of losing their way or side-stepping. Whatever remains must be maintained, this referring to the body and its natural, neutral needs due to its being subject to the law of change and deterioration. This is contrary to an ignorant assumption of many people who hold that an Arahats, having given up like and dislike, and joy and sorrow, simply vegetates. In their ignorance they think that his life is one of listlessness and stagnation.

... The first seven of the nine (aspects of Insight Wisdom) resulting from *Jhāna* (Absorption) alone are not based on the Three Characteristics. They are emotion-based and are a one-sided truth, sometimes resulting in trouble and misery towards oneself and others.

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... Unlike the *Jhāna* (Absorption), *Samādhi* (Meditation) in the Buddhist sense does not necessitate the stoppage or shutting up of all sensory consciousness. Instead, it takes as objects for contemplation whichever of the six kinds of sensory consciousness presents itself at that moment.

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... For him who have realised the Truth, those sense-organs function naturally, impersonally. They remain apart from the mind, which is now independent of them.

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The Third Army : The Headquarters of Wisdom

So much for the discussion to show the connection between *Sammā Samādhi* and *Maggasamāgī*. To those who have realised that condition, the discussion will serve as a confirmation; to others who have not but who take interest in them by way of practice it may serve as a guideline to give them an idea of their relation and operation.

Now we come to the third and greatest army i.e. *Paññā* or Wisdom. This army, besides its strong manpower, is well equipped with all sophisticated weapons. It is at this army that the Headquarters is located and the Commander-in-Chief issues his orders. Such being the case, it is here that a humiliating defeat is suffered and a decisive victory is won. From the dispensing of Charity and the observance of Precepts to the development of Meditation, the commanding power along with the acknowledging and supporting power behind all these activities is always Commander-in-Chief of the third army i.e. *Paññā* or Wisdom.

By *Paññā* is meant to know thoroughly or to know well and correctly, In particular, when applied to Buddhism, *Paññā*

means knowledge of the Three Characteristics, which is conducive to Deliverance from Suffering. There are a few other words which seem to be very much alike but which in fact are different in meaning. Those words are *Saññā* (Memory), *Viññāṇa* (Consciousness) and *Abhiññā* (Supernormal knowledge). *Viññāṇa* in one sense is what results from the contact of both kinds of *Āyatana* (i.e. sense-objects and sense-organs) such as eye-consciousness being the result of contact of eyes and sight. This is Consciousness through Contact. In another sense, it means the original Consciousness, which is called *Paṭisandhi Viññāṇa* (Re-birth Consciousness). Here there is the *Āyatana* (body as sense-doors) but no *Phassa* (Contact) yet. It is after Consciousness through Contact that *Saññā* arises to determine and memorise, marking this from that and vice versa regarding what is seen etc. through Consciousness. *Abhiññā* is the special and outstanding capability resulting unintentionally, as a by-product from the attainment to *Jhāna* and *Samādhi*. *Paññā* in its general, extended meaning referring to wisdom or cleverness is desirable for people in all walks of life, irrespective of age, sex and group. It is indispensable to them from the cradle to the grave. It is always required to a more or less degree, depending on the dictates of occasions and circumstances. *Paññā* may be compared to the essence of a potent medicine, which serves always to strengthen and stimulate the efficacy of every prescription to which it is added.

The sources of *Paññā* are in one sense four in number viz. listening or reading, pondering over what has been studied through listening or reading and also over the immediate problems, questioning what is still not understood and taking note or memorising whatever knowledge is acquired. These are principles universally accepted as being productive of wisdom. Other principles there may be, but they can be included in any one of these four. However, in the circle of aspirants to *Kammaṭṭhāna*, it

has been known that another source of Wisdom is *Samādhi*. This is in accordance with a saying of the Buddha: “*Samādhi Paribhāvitā Paññā Mahapphalā Mahānisaṁsā*—Wisdom strengthened by *Samādhi* is of great benefit and value.” In its advanced meaning the devoted aspirants usually refer to the nine aspects of *Vipassanānaṇa* (Insight Wisdom). They are enumerated here for the sake of those who wish to compare them with other implications.

VIPASSANĀNĀNA (Aspects of Insight Wisdom)

- 1) *Udayabbayānupassanānāna* : Insight contemplating the birth and death, or the formation and dissolution, of *Sanḥāra* (the created; the conditioned).
- 2) *Bhaṅgānupassanānāna* : Insight contemplating (only) the death or dissolution of *Sanḥāra*.
- 3) *Bhayatupaṭṭhānānāna* : Insight contemplating *Sanḥāra* as a source of danger such as a wild beast.
- 4) *Ādīnavānupassanānāna* : Insight contemplating the evils and dreadfulness of *Sanḥāra*, which may be likened to sleeping within a burning house.
- 5) *Nibbidānupassanānāna* : Insight contemplating dispassion or weariness in *Sanḥāra*, which is considered repulsive. Only through Attachment does it appear attractive and delightful.
- 6) *Muñcitukamyatānāna* : Insight contemplating the giving up of *Sanḥāra* like a trapped animal struggling for freedom.
- 7) *Paṭisaṅkhānupassanānāna* : Insight contemplating the means by which to lead to Deliverance.
- 8) *Sanḥārupekkhānāna* : Insight contemplating Equanimity as the means by which to be delivered from the nature of *Sanḥāra*. This is like a man being indifferent towards the wife whom he has divorced.

- 9) *Saccānulomikāñāṇa* : Insight contemplating *Sanḅhāra* in the light of the Four Noble Truths. This occurs in the moment following the Eighth Insight above, precluding the occurrence of *Bhavaṅga* (page 25). If any *Bhavaṅga* takes place after the Eighth, the ninth Insight will not occur. There will then be no *Maggasamanī* (Unity of Path, page 248), which makes a Noble Disciple out of a worldling.

From the above, it may be seen that *the first seven of the nine aspects result from the Jhāna* (Absorption). Also worthy of note is the fact that for an aspirant who has completely developed *Jhāna*, there is no fixed rule about the occurrence of those seven in that order. Sometimes the second or the third comes first; at other times the sixth, the fifth or the fourth may come before others. To repeat, *the first seven of the nine resulting from Jhāna alone are not based on the Three Characteristics. They are emotion-based and are one-sided truth*, sometimes resulting in trouble and misery towards oneself and others. Example may be seen in the case of an aspirant contemplating Insight of being wearisome and dreadful. This produces the attitude of a cynic which is lop-sided and prejudiced and which can spur the aspirant on to committing suicide in order to go away from that dreadful condition. This was mentioned in the Scriptures as happening to some Bhikkhus in the time of the Buddha. This is the result of *Jhāna*, of being emotion-based and divorced from the knowledge of the Three Characteristics. Without the eighth and the ninth aspects of Insight Wisdom attained to, there is always the danger of emotional view which is fallacious in the extreme. This is the serious obstacle, the great Defilement which blocks the way to *Magga*, *Phala* and *Nibbāna* since it has blocked the perfection of Right Views, the most significant of the eight elements of the Noble Path. Without Right Views correspondingly developed, the

first seven aspects cannot yet be included in the Path. In case there is no *Vipassanūpakilesa* (Defilements of Insight—see book 2 page 89), the seven aspects of Insight Wisdom can progress no more. It is necessary, therefore, that the aspirant who has come so far should not exaggerate the value of his progress, not being overwhelmed by or submerged in it. He must, on the other hand, contemplate *Sanḅhāra* further, reminding himself that such is its nature, its being *Anattā* (dependent on causes; ownerless); and that such is the manner of the contemplator, the knower contemplating it. When this fact has been realised, he will give up (all Attachment). This will result in attainment to the eighth aspect i.e. Insight contemplating equanimity as the means by which to help him delivered from *Sanḅhāra*. Thereafter the mind will be drawn towards the ninth aspect i.e. *Saccānulomikāñāṇa*, contemplating the Four Noble Truths repeatedly until the required depth and experience of Insight is reached. Then a particular *Magga* (Path) corresponding to the strength of Insight will occur, to be followed immediately by the corresponding *Phala* (Fruition). This is how an aspirant having developed the *Jhāna* can by means of it attain to the perfection of Insight Wisdom without having to fall into the traps of Defilements and Fallacies. With perfection of Insight Wisdom attained, he is sure to be endowed with the *Magga* and *Phala* in the manner earlier described.

The method of an aspirant who develops *Samādhi* to encourage Right Views and *Diṭṭhi Visuddhi* (Purity of Views) is one heading straight towards *Magga*. By Right Views are meant the views that birth, old age, illness and death are manifestations of Suffering. Where there are these four manifestations, there is Suffering. This despite a person's ignorance of the fact due to his intoxicating delight and attachment, since ignorance is by no means a bliss. Whether he knows it or not, they always shadow him to dominate and oppress his life at all times. This

fact concerning man's life is unavoidable and irresistible. To an aspirant it is vivid and convincing as a firsthand experience. It serves to safeguard him from a wrong view although at times he may be surrounded and tempted by sensual pleasures. This is called *Ditṭhi Visuddhi*: Purity of Views. When an aspirant develops *Samādhi* until he attains to *Magga*, his Right Views and Purity of Views become identical and the nine aspects of Insight Wisdom being but part of the Purity of Views are of minor or secondary importance, since the majority of them (No 1 to No. 7) do not offer a complete and perfect view. Now *Sammā Ditṭhi* or Right Views and *Ditṭhi Visuddhi* or Purity of Views have within their scope of responsibility the nine aspects of Insight Wisdom. This Insight Wisdom, if it is progressively developed without any side-stepping or going astray until the ninth aspect is reached, becomes what is called the *Paṭipadāñāṇadassana Visuddhi* (Purity of Insight by which to know the right way of practice). Then follows the *Dassana Visuddhi* (Purity of Insight), which is realisation of the Four Noble Truths. This is Insight resulting from the *Magga* and is exactly (the perfection of) Right Views.

On-the-spot Attainment: Meditation in the Buddhist sense

The readers may have learnt of some Noble Disciples who were said to have attained to the Arahantship right on the spot where they were seated listening to the Buddha's sermons. Have you ever thought how it was that they should be able to do so quite easily? Hadn't they developed *Jhāna*, *Samādhi*, *Vipassanā* and the Eightfold Path? A close observation will tell us that during those moments they had not developed the *Jhāna* (Absorption). Even if there were some who used to have developed *Jhāna* before, it was certain that they did not attain to the *Jhāna* while listening to the Buddha's sermons. What they did develop during those moments was *Sammāditṭhi* or Right views supported by

Sammā Samādhi or Right Meditation. This was really the treading of the Noble Eightfold Path, which is characterised by *Vipassanā* (Insight) in the light of the Three Characteristics. Here there may be some who doubt how it was possible that there could be *Samādhi* while listening to the sermons. I would like to make it clear that, *unlike the Jhāna, Samādhi in the Buddhist sense does not necessitate the stoppage or shutting up of all sensory consciousness. Instead, it takes as objects for contemplation whichever of the six kinds of sensory consciousness presents itself at that moment.* In this contemplation process, the six sense-organs are considered the seat whereon the six sense-objects can make themselves manifest to a person and whereby *Kilesa* (Defilements) take the opportunity to come to life. This is made possible because of a person's ignorance and the consequent taking hold of those sense-organs as belonging to himself. After this, sufferings of different kinds and degrees are the unavoidable results. As a matter of fact, the six sense-organs have been performing their functions impersonally, i.e. to be mediums for contact with the six sense-objects. They are not aware of---nor do they ask for---anybody's like and dislike. It is a person's mind that reaches out through its own delusion to take possession of those sense-organs, which at all times defy any claim for ownership or control. Wherever they take birth, there they dissolve, only to repeat ceaselessly the process of birth and dissolution. This is the contemplation process.

A mind that keeps on following the contemplation process supported by Right Views in the manner explained above will be composed, thereby giving up its attempt to run wild through those sense-organs. It is convinced of the fact that only to a person endeavouring in his delusion to take possession of those sense-organs can they become the source of danger and Defilements. *For him who have realised the Truth, those sense-organs function naturally, impersonally. They remain apart from the mind, which*

is now independent of them. Being supported by realisation of that truth, the mind is drawn towards *Samādhi*. When later on it is informed further of higher and more detailed truths connected with similar topics such as Aggregates or sense-doors and based on the same fundamental facts, it will be readily able to follow up every point and aspect until all doubts are banished and the full-final attainment is won.

With your permission I would like to give you dear readers a supposition which might be a daring one. Were you who are interested in the Dhamma in practice to approach the Buddha for his instructions, you would of course see his person with beautiful complexion and attractive features and graceful form. At the same time you would hear his ringing, angelic voice while he was delivering a sermon to you. The sermon, besides describing the salient points of Dhamma you would like very much to know, was composed of words and phrases so pleasing to hear and in so magnificent a rhythm and style. His attainment, as you know, was sublime and perfect; his behaviour in all respects flawless; and his mind endowed with infinite compassion. Now I would like to ask you a question, ---frankly: would you have the heart, especially the first time you would be in the presence of this exalted personage, to be indifferent of the blessed occasion and then to close your eyes, practise *Kammaṭṭhāna*, enter into the *Jhāna* state, enjoy the ecstasy therein and develop Insight until you could attain to the *Magga, Phala and Nibbāna*? Should you bring yourselves to do like that, I would say the Buddha would find it better to 'get up and away.' (It's useless teaching a lifeless log). But should you know how to make use of the situation around you by means of a proper contemplation, just imagine what a great benefit you would be able to acquire when the Buddha, whose mind had been absolutely purified, was giving a Dhamma, which was correspondingly pure, to a listener with a

pure motive, equipped already with a sufficient degree of Right Views through Right Meditation. This supposition may be daring and far-flung, but it is meant to convey to the readers my idea and answer to the question whether the disciples listening to the Buddha's sermons and attaining to *Arahatship* right on the spot would have *Jhāna* and *Samādhi* or not. To clarify the matter still further, I would say that, compared with *Samādhi*, *Jhāna* is of minor or secondary importance. It is an instrument or a plaything of those who have won through to the highest attainment, who can therefore manipulate it at will if they so wish. We know that it takes a wise man to play a fool, ---that's easy for him. But for a fool to play a wise man, it is so difficult. Try as he does, there is always a telltale clue to betray his true condition. After a lengthy discussion I hope the readers will be able to know how *Jhāna* and *Samādhi* are different from each other.

--- Besides fighting with manpower and strategic weapons, it (Wisdom) has to wage a gentle war by means of psychology and diplomacy. To the 'people' in the territory it has occupied it must always extend a hand of friendship and goodwill....until the 'people' there are convinced that the new regime is better than the old one.

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--- *Jhāna* (Absorption) tends to retreat into the cocoon of (temporary) security instead of facing the enemy and fighting it manfully. In a critical moment such a mind prefers withdrawing to enjoy the bliss of one-pointedness, thereby flattering itself that it has achieved a glorious victory. After emerging from the cocoon it will find to its astonishment that there still remain in itself as many weaknesses such as fear and others as before.

(page 265)

--- *Jhāna* is tempting, and for an aspirant not sufficiently protected by *Paññā* (Wisdom) it is easy to be fascinated by, and then to be addicted to it.

(page 266)

--- *Samādhi* (Meditation) fights with the head, not with the heart. Its guiding principle is reason and truth, which it accepts and faces squarely. Having fought with reason it does not worry about victory or defeat, being confident that it has done its best and that victory or defeat is a Dhamma (i.e. result to be accepted as a moral lesson in itself)

(page 266)

No Tranquility (*Samatha*), no Insight (*Vipassanā*)

There is an argument concerning an *Arahat* of the *Sukkhavipassako* category that he is not able to develop *Samatha* (Tranquility practices), but is equipped with *Vipassanā* (Insight practices) alone. This argument is based on the Scriptural expression taken literally (i.e. the *Arahat* with dry i.e. not spectacular attainment). In fact the term *Samatha* is usually known to imply *Jhāna* or *Samādhi*. Should the *Arahat* of this category be unable to develop *Samatha*, it would be contradictory to the Buddha's saying: *Samādhiparibhāvito Paññā Mahapphalo Mahānisaṃso*: Supported by *Samādhi*, *Paññā* (Wisdom) is of great benefit and value; or to the fact that the Noble Eightfold Path, with *Samādhi* included, is the Path leading to *Nibbāna*. In fact the Eightfold Path is nothing but the *Sīla*, *Samādhi* and *Paññā*, which constitute the main path leading to Purity and Deliverance from Defilements. Such are evidence from the Scriptures. But more evidence can be obtained to confirm that truth. This is from actual practice of the Dhamma that has been studied. By this method the student is required to discard his text-books for the time being. Not until he has acquired a degree of proficiency in *Samatha* should he take up those books and then compare them with his direct, firsthand experience. Only by this way will he be able

wonderfully to do away with all doubts in the Buddha's teachings. Just as a person is unable to see through a body of agitated water, however clear it is, in order to admire the beautiful fishes and golden grains of sand underneath, so an aspirant, however lofty his motive, cannot penetrate his agitated mind to uproot his Defilements and extract whatever wonderful qualities there are underneath the 'troubled waters.' Hence the indispensability of *Samatha* or Tranquility of mind as the infra-structure for the grand edifice of Insight or *Paññā*.

Strategic Weapons to be Supported by Psychology and Diplomacy.

The army of *Paññā* is, as earlier mentioned, the greatest of the three. It is charged with the most important mission in this battle for supremacy. Besides fighting with manpower and strategic weapons, it has to wage a gentle war by means of psychology and diplomacy. To the 'people' in the territory it has occupied it must always extend a hand of friendship and goodwill, providing them with health, education and economic services. This is to be done until the 'people' there are convinced that the new regime is better than the old one. If *Paññā* can do this, there will then be no fear of an underground movement which will stir up a revolution against its authority. It is thus the duty of *Paññā* to investigate and scrutinise every aspect of the activities, in the past, present and future, determining, for instance, what, where and how to remedy, to maintain and to promote.

Regarding the war against one's own Defilements within, a person having conquered his own greed or miserliness with charity is advised against any elation, which will delude him into thinking that he has won a real victory. Greed is still embedded deep within his mind and could rear its ugly head any time he is off guard and is inclined to think that he has done so much and so often, there being no need from now on to dispense more

charity. To be so deluded is to give way to the enemy i.e. greed or miserliness, allowing it to sabotage our store of merit. The longer he relaxes his efforts, the greater will be the damage on the mind due to greed creeping in and occupying more land. As a result the mind will be less inclined towards charity, with its degree of sympathy and magnanimity reduced. It is advisable, therefore, that a person take delight as often as possible in accumulating his store of good in order to reduce selfishness and encourage his force of will.

Even those who have attained to *Jhāna* or *Samādhi* are also to be advised against self-complacency i.e. to think that it is completely under their power of control. Such people are like a person pulling down his own castle and many are known to have ended up in a 'shack.' The Buddha's saying, "*Sabbe Dhamma Anattā* : all phenomena are ownerless" must be frequently referred to as a warning. In face of the emotional influences intruding through the various sense-doors, a *Jhāna-aspirant* is inclined towards evading them to a haven of (temporary) peace instead of braving the storm and fighting his way forward until a more dignified peace in degree and quality is won. This is due to lack of self-confidence and the consequent apprehension and fear. Examples may be seen in the cases of some aspirants who came face to face with a ferocious wild beast such as a tiger, which was a source of great fear. When the mind was not firmly established it would certainly run wild and be absolutely out of control of the aspirant. Being cornered, it was like a wild animal tethered to a stake. At first it would struggle desperately to get away but after getting exhausted and knowing that there was no hope for escape left it calmed down and accepted its fate resignedly. In the same manner, when the mind of the aspirant at that moment knew that it was helpless and was forced to accept its fate resignedly, it was drawn back within; --- right in the depth of

stillness of the inward haven until it was totally unconscious of the environment outside with the consequent disappearance of its fear. But, despite this security, there was no *Paññā* developed to counter-balance that fear, i.e. to investigate its cause, the object feared, the subject (i.e. the person) who fears, until everything concerned was seen in perspective and fear was conquered by the authority of *Paññā*. *This shows how Jhāna (of a worldling, that is) tends to retreat into the cocoon of (temporary) security instead of facing the enemy and fighting it manfully. In a critical moment such a mind prefers withdrawing to enjoy the bliss of one-pointedness, thereby flattering itself that it has achieved a glorious victory. After emerging from the cocoon it will find to its astonishment that there still remain in itself as many weaknesses such as fear and others as before.* What is important, it is impossible for any aspirant to make his mind dwell at all times in the condition of one-pointedness. And even if he should be able to do so, without the support of *Paññā* it is likely that in a critical moment when the enemies launch a surprise attack the mind should give way to the intruding force of, say, anger. The cocoon then bursts open and the blissful one-pointedness suddenly vanishes, leaving the aspirant alone with his defeat.

Subduing Power leads to Addiction

It has been accepted that *Jhāna* can subdue or repress the five mental hindrances such as desire for sensual pleasures. It cannot uproot them from the depth of the mind. However, many aspirants who have won this achievement are hypnotised into assuming that they have reached the exalted and unshakable stage. By this attitude they are unwittingly led to over-confidence, which invariably brings about their deterioration. It is to be regretted that many a warrior-aspirant, after the arduous and heroic struggle

against the enemy within, have been fooled by the enemy's tricks the moment they attained to the *Jhāna* state. Trapped by the enemy closing in on all sides, they surrender unconditionally, not knowing how to drive a wedge into the enemy's line. Unless they know how to raise the siege, it is a pity they will have to remain in the enemy's hands for nobody knows how long i.e. for how many lives in the future. *Jhāna* is tempting and for an aspirant not sufficiently protected by *Paññā* it is easy to be fascinated by, and then **addicted to** it. What blocks the attainment of *Jhāna* is a group of Defilements called *Nivaraṇa* or Mental Hindrances, of which there are five. Into the three root-causes of evil they may be included as follows: the first, desire for sensual pleasure, is equivalent to lust; the second, hatred, is an expression of anger; the remaining three, --- drowsiness and torpor, worry and anxiety, doubt and hesitation, are manifestations of delusion.

To Fight with the Head; Truth Faced and Accepted

SAMĀDHI has a way of encountering the enemy different from that of *Jhāna*. *It fights with the head, not with the heart.* Its guiding principle is reason and truth, which it accepts and faces squarely. Having fought with reason it does not worry about victory or defeat, being confident that it has done its best and that victory or defeat is a Dhamma (result to be accepted as a moral lesson in itself).

Following is the guiding reason as defence weapon for the *Samādhi-aspirant* (as opposed to the *Jhāna-aspirant*). *Āyatana* or sense-organs, as all aspirants may have known already, are the seat whereon sense-objects can make themselves manifest to a person and whereby Defilements take the opportunity to come to life. Seeing the dangers of those Defilements that occur through lack of restraint of sense faculties, an aspirant develops Mindfulness

whenever, for instance, he sees anything. Thus he safeguards himself from being carried away by desire or aversion caused by what he sees, hears, smells, tastes or touches, contemplating them all as being the assemblage of the so-called elements or *Dhātu*, being subject to change, flux, and dissolution. They are consequently ownerless, without any self worthy of being called 'I', 'he', 'it' and so forth, being the mere formation and dissolution of some things. This contemplation will lead an aspirant further to consider what are the causes of the formation, existence and dissolution of, for instance, what is seen. Having realised this truth, the aspirant will not be victimised by whatever he sees, hears, smells, tastes or touches. He will not be overcome by spasmodic joys and sorrows when he sees what is supposed to be beautiful or ugly, or hears, smell, tastes and touches what is supposed to be pleasant and unpleasant. He always reminds himself that they are but natural, neutral things, being by themselves neither delightful nor distasteful, thus not intending to give anybody any joy or sorrow. It is through lack of self-restraint that contemplation is neglected and Defilements arise. Thereafter follow emotional responses (likes and dislikes, joys and sorrows), which are born and bred by the mind arbitrarily giving them the attributes of delightfulness and distastefulness. The mind is thus conditioned by Defilements of its own creation, swaying towards joy at one moment and towards grief at another, --- being at all times restless.

This is how *Samādhi* fights with the head, not with the heart. **The truth is faced and accepted.** Reason is always the dominating factor. This kind of fight brings about more peace and bliss, in both degree and quality. It is the fight in line with, and within the framework of, the Noble Path. Any victory won is supported by the Noble Path. The measure of victory, be it more or less, partial or absolute, depends on the force of

Magga on a particular level. *Jhāna* and *Samādhi* are therefore individual fighting tactics against the enemy within, their difference having been pointed out earlier.

What is important, the manner of fighting to be supported and strengthened by the Noble Path breeds no thought of "I" in the sense of "I am defeated, I have won, I am fighting" and the like. There is *Sati* or Mindfulness at the check-point i.e. the mind; there is *Samādhi* or Meditation to help strengthen the check-point; then there is *Paññā* or Wisdom to recognise whatever Defilement is taking birth and to simultaneously give it up. But there is no self-based thought to the effect that "I am at this moment developing *Jhāna*, *Samādhi* or *Vipassanā*, or I am treading the Path, or I am reaching this level and that." *There are blending in the aspirant's mind these three Dhammas viz. Samādhi--the strength of one-pointedness, Sati--the security guard against the mind being driven away from the theme of Samādhi, and Paññā--the ability to understand the occurrences within. In short, there is no self-based or I-centred concept for an aspirant following the Buddha's Path. What is there is the blend of the three above-mentioned Dhamma as the means or instrument of progress.* In this respect there will occur a question to some people who are puzzled how, should there be no thought of 'I' or self, an aspirant is able to know how far he has progressed, what level he has reached, what Defilements he has given up and what others he has not. The answer is that to those who prefer speculation based on book-learning but have not yet undertaken actual practice it is natural that such doubt and apprehension should occur. Such a thought cannot be included in the *Sammāditṭhi* or Right Views of the Path. It is only speculation based on one's own pre-conceived ideas, which is not yet supported by actual, firsthand experience, the real 'taste' of Right Views of the Path. In fact a person who is insatiably hungry, bodily or

mentally, is inclined to exaggerate the value of what he wants to taste. Even the thought of it can sometimes make his mouth water. Now let us think of the one who is equipped with the threefold virtue as mentioned above. Will he measure his mind and compare it with any level or stage? A traveller on a long journey the topography and distance of which are still unknown to him will have to resort to self-consolation when he is exhausted by the walk. He will say to himself, "It is not so far ahead now; I shall arrive there very soon." This is merely to encourage himself despite the fact that the end may still be far ahead. Now for those who have not done away with his lingering desire it is just impossible to develop his right views to the level that can be regarded as belonging to the Path. *Kilesa* (Defilements) is the enemy within, existing within one's own mind. How much or how little a person has, how much or how little he manages to abandon it, and what means or method he has followed, nobody else can know or determine. There is only the All-enlightened Buddha who can tell, through his all-seeing Eye. For others there is only inference or speculation. Any text-book cannot be referred to in a matter like this. A prophecy that does not come true will make a laughing stock of one who prophesies. This experience or achievement is self-evident, occurring only to those who have properly and adequately followed the Noble Path. It can be understood only by others who have been walking the same Way. For others who have not, it is hopeless. Furthermore, the Dhamma, as mentioned above, is self-evident and is to be self-proven. Regardless of others' commendation or criticism, it remains as it is. There is no Dhamma in whoever is still hungry for name and fame and offers the counterfeit in place of the genuine. When an invaluable thing which cannot be measured in terms of money is offered for sale in the market-place, with the commercial propaganda advertising its value, just think what a deplorable situation it would be.

EPILOGUE

The teachings of the Buddha called DHAMMA, which go by various names such as *Sīla*, *Jhāna*, *Samādhi* and *Vipassanā*, are all offered as fighting tactics to be employed in the war within,—the personal, private affair of each individual. It now rests with each Buddhist whether or not he will make use of them for his own sake. There are, however, those who see the danger caused by their inward enemy and the value of the Dhamma but who have applied them in a wrong way. To them the benefit of Dhamma cannot be expected to accrue. We are born because of our own *Kilesa* and having been born we are submerged at all times in it. So difficult it is for anybody of us to realise the dangers and evils of the situation we find ourselves in. Frankly speaking, it is comparable to the worms born in filth and feeding on filth. How difficult it would be to point out the truth of their situation and make them feel the offensive smell. The same is true of human beings born in the midst of circumstances governed by *Kilesa* of those around them. Sometimes they come to know the evils of their *Kilesa* to some extent but prefer to conceal it for fear that it would bring discredit upon themselves. It is for this reason that the three *Kilesa* (greed, hatred and delusion) have for the most part been concealed, with its evils kept secret. It was the Buddha that first revealed to the world the truths about them, along with various tactics to counter-balance their influence. A wise man, having listened to the Buddha's teaching and having faith in it, employs the tactics recommended. In doing so he rouses a painful struggle between the mind and the *Kilesa*, which is the enemy within. However, *Kilesa* has the nature of coming to life along with the (conditions of the) mind and then disappearing along with them. The battle-ground for this war is the four *Dhātu* or the five *Khandha*, with the six *Āyatana* (sense-organs) as the communication line. The weapons

used by the warrior-aspirant in this war is *Paññā*. The war tactics of the Noble Path requires that, having achieved a degree of victory, the warrior-aspirant must manage the occupied land through peaceful means i.e. the four *Paṭisuddhi Sīla* (see The First Army from page 221 to page 235). Since, as previously mentioned, *Kilesa* attaches its birth and disappearance to the similar conditions of the mind, a wise man can make use of the Buddha's tactics by having the mind deached from *Kilesa*, thus purging the mind of all Defilements. With his mind purified, he cherishes no Desire (as the cause of suffering). What is there in his mind is but the Dhamma e.g. *Sati*, *Samādhi* and *Paññā* as the means of maintenance while his purified Aggregates (conscious body) are still alive. This may be compared to a lamp complete with wick and oil which can be lighted. With the lack of one of the two causes (wick and oil) the lamp may go out for a while, but when the lacking cause is re-supplied, the lamp will be lighted once again. The four *Dhātu* and the five *Khandha* are the lamp-body; *Āyatana*s are the wick by which oil is drawn up; *Viññāṇa* is the oil with which the lamp is lighted. *Sati* keeps on its function of guarding; *Paññā* is at work recognising both the benefits and the evils, both what is advisable and what should be avoided. The four *Dhātu* dissolve; the six *Āyatana* vanish; but *Viññāṇa* cannot be extinguished, since *Paññā* is not developed enough to find the cause of its extinction. Thus *Viññāṇa* is bound to seek for a plane for its re-birth and Becoming. Even in the cases of *Jhāna*, *Viññāṇa* is made to disappear for the time being, but the source of its re-appearance is still there. When the mind has withdrawn from *Jhāna*, *Viññāṇa* comes back to function as before.

But the Noble Disciples have realised in all respects how the *Dhātu*, *Khandha*, *Āyatana*, *Citta* and *Viññāṇa* are subject to the Three Characteristics viz. changeability, destructibility and

insubstantiality. Yet while their purified forms are still functioning, their *Paññāṇāṇa* (Insight Wisdom) also functions correspondingly. By the term *Paññāṇāṇa* here is meant a thorough, exhaustive knowledge in the causes and effects regarding the *Dhātu*, *Khandha* and *Āyatana*, together with the eradication of emotions and *Kilesa*. To those Noble Disciples this eradication process is void of the I-based concept, which would give rise to the thought "I eradicate; I give up; I have abandoned; I am going to abandon; I shall abandon." This *Paññāṇāṇa* will be exercised as long as the conscious body still lasts. In this case the *Dhātu*, *Khandha* and *Āyatana* have been already purified, with the *Paññāṇāṇa* (Insight Wisdom) functioning on them all.

In conclusion, I would like to remind the readers that the *Dhātu* (Elements) and the *Khandha* (Aggregates) that have been purified are like the lamp-body itself; the *Āyatana* (sense-doors) are like the lamp-wick; *Viññāṇa* is like the oil pervading in the wick; Mindfulness follows in its detection activity; *Paññāṇāṇa* (Insight Wisdom) which knows whatever is existing and is going to exist, is at all times brilliantly lighting up, like the lamp being lighted up. Now, supposing the oil has run out and the wick becomes dry, the lamp cannot be lighted. Then all these three things will spontaneously finish their duties. In the same manner how can *Vipāka* (here implying the body with its sense-doors, the so-called elements and Aggregates), *Viññāṇa* (Consciousness) and *Paññā* (Wisdom) appear? And with what will they be used?

GLOSSARY - INDEX

for BOOKS 1, 2, 4, 5

The following list is intended to be glossary of the Pali terms in Books 1, 2, 4, 5, excepting book 3, which already has its own glossary in page 121. It is also intended to be an index in a small way i.e. not exhaustive or perfect.

The number refers to page

The slanted stroke refers to the headword.

Thus,

Parīyatti book-learning; no room for / 199.
reads no room for *paritatti* page 199.

A

abhidhammatthasaṅgaha name of a text 46

abhiññā technically, the term refers to the Supernormal Knowledge, which in one sense is divided into 6 kinds viz. psychic powers, clairaudience, mind-reading or telepathy, recollection of past lives, clairvoyance and eradication of Defilements. But generally the term is meant to refer especially to the first and in an extended sense to the second, third, fourth and fifth, but rarely the last i.e. the sixth.
— 26, 86, 253

abhisankhāra the great creator; unbridled ambitions 189

adhimokkha strong faith 91

anāgatasāññā thoughts and hopes relating to the future 45

anattā (one of the Three Signs of Being or worldly nature) non-self; ownerlessness; being dependent on causes, insubstantiality;

sabbe dhamma all phenomena are ownerless etc. 264

anattasāññā contemplation of the condition of ownerlessness etc. of the body 17

aniccam (one of the Three Signs of Being or worldly nature) change; changeability; impermanence;

aniccasāññā contemplation of the impermanence of the body 15

anumānaditṭhi views based on inference or imagination 23

anupubbīkathā sermon on the 5 steps of progressive importance viz. charity, precepts, heaven, evils of sensual delight and benefits of renunciation 66, 143

anussati recollections 94

appanā Jhāna compared with *appanā Samādhi* 34

appanā Samādhi advanced, highest level of meditation 26

arahat noble disciple of the highest level 213, 214 (4 kinds page 6)

arahatship, attainment of/right on the spot 257—266

ariya noble (disciple or path); / *magga* noble path 191, 194

arūpa jhāna absorption as a result of meditation (here implying tranquility) based on abstract themes (4 kinds page 27, 29)

arūpaloka worlds or planes of formlessness as a result of *arūpa* *Jhāna* 142, 159

asmimāna clinging to the aggregates (body-and-mind) as one-self; self-identification with body-and-mind 17

asubha repulsiveness of the body 12, 74, 95

attā have jitaṃ seyyo self-conquest is better than any other conquest 243

attā - anattā self or not-self 33

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avijjā ignorance 183

avijjā, tanhā, upādāna and kamma (or karma) ignorance, desire, attachment and actions as a result of the three combined 168

Ā

ācharṇ meditation-master 92-94, 211

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ājīvapārisuddhi right way of earning a living 229

ākāśadhātu space 129

Ānanda name of the Buddha's attendant Bhikkhu 145, 213

ānāpānasati mindfulness of breathing 213

ārammaṇa sense-objects; environment; the world outside 26

āyatana six sense-objects and six sense-doors 42, 139, 145, 146, 152, 228, 253

B

bhāra burden, implying body especially, and 4 other aggregates in general sense 73, 135

bhava planes (3 kinds page 7) [Note that there are 3 bhavas but 4 bhūmis]

bhava and jati becoming and birth 23

bhavaṅga (characteristic of absorption) sudden drop of mind into unconsciousness 79, 153; (3 kinds page 25)

bhayadassī one who sees great danger in small evils 154

bhikkhu buddhist monk; / is not a producer 235

bhūmi planes, including the mundane and the supra-mundane 65; unlike *bhava*, which implies only the mundane; plane of the noble disciples 249

bojjhaṅga factors or constituents of attainment 196

bodhipakkhiyadhamma practices or virtues leading to enlightenment or attainment 21

Buddha, to see the/ 259;

/manta the Buddha's "magic" here used figuratively to imply the Buddha's teaching, with the "magic" or wonderful power of uprooting defilements and transforming a worldlyling into a noble disciple (2 kinds page 5)

Buddhaghosācāriya name of a Ceylonese elder, author of the text called *Visuddhimagga*

C

cāga charity (syn. of *dāna*) 187

cetanā will; intention; motive 210

cetovimutti deliverance through mind-development i.e. tranquility 29, 51

chaḷangupekkhā equanimity pervading the sense-doors, implying mindfulness and collectedness in all places and at all times 160

citta the conditioned mind 31

cittasaṅkhāra the mind-conditioner i.e. feelings or sensations 30

D

dāna charity 66, 143, 190, 218, 219; see also *anupubbikathā* and *cāga*

dassanavisuddhi purity of insight 257

devaṇḍita unseen beings in the planes of the after-life 189

dhamma (a term of widest scope of meaning, with no single equivalent in English) nature; phenomena; the Buddha's teachings; law; truth;

/ in practice very delicate and profound 160;

/ opposite to *Sīla* (precepts), referring to control of mind 210;

sabbe/anattā all phenomena are ownerless insubstantial ect. 264;

/ *khandha* verses 59;

/ *vicaya* discriminating faculty, investigation, research, weighing the pros and cons of every step of practice 196

Dhammacakkapavattanasutta name of the first sermon, literally the wheel of the law or truth

Dhammadinnā name of a *bhikkhunī* (sister) 30

dhātu literally elements 10; 131; 132; (4 kinds page 128);

/ *parivattā* assemblage of (purified) elements 160;
ditṭhivissuddhi purity of views= right views 256

ditṭhadhammasukhavihāra refreshment for the body while it lasts, referring to *Jhāna* (absorption) 23

dosa anger; hatred; irritation; annoyance 148, 181

dukkham suffering; flux; destructibility; unsatisfactoriness; the condition of being unable to remain fixed (one of the Three Signs of Being or worldly nature)

dukkhasāññā contemplation of the body as being exposed to sufferings of innumerable kinds at all times 13

E

ekābhisamaya the great one moment of deliverance 51, 52

ekaggatā one-pointedness;

/ *rammaṇa* one-pointedness of mind

G

gotarabhūcitta the mind about to cross the borderline (from the condition of a worldling to that of a noble disciple) 33

I

indriyasaṅvara self-control through sense-doors 226

J

Jhāna absorption; advanced result of tranquility (*samatha*). attainment relatively easy 23; supra-mundane/ 34; / vs. *Samādhi* 76, 83, 84, 85, 258; factors of / 78;

eight of the nine aspects of insight result of / 87;

/ by nature mundane, not supra-mundane 86;

no *pariyatti* (intellectual reason or learning) in / moment 216; / one-sided truth 255;

/ *Samādhi* & *Vipassanā* 257; / tends to retreat into cocoon & leads to addiction 265.

janaka (*kamma* / *karma*) action of the producer kind, giving birth to beings 13

jāti and bhava birth and becoming 244

K

kammaṭṭhāna theme of meditation, whether one leading to tranquility or insight 216, 225; / taken as self-mortification 204;

'thief' in the / i.e. moral sense 239; practice of / does not make a person blind. deaf or dumb 245

kaṣiṇa disc-gazing etc. as a group of ten in the 40 themes of *kammaṭṭhāna*

kāmahava planes of sensual delight; delight in planes of sensual pleasure 7

kāmachanda sensuality; delight in sensual pleasure 70

kāmaloka worlds or planes of sensuality 141, 159

kāmavacarabhūmi planes or worlds of sensuality; power of sensuality over the mind 68—71; 151

kāya body, ten benefits of contemplation of the nature of / 54;

/ *gatā* themes of meditation relating to the body 9;

/ *saṅkhāra* the body-conditioner i.e. breathing 30

khandha literally aggregates, implying the body and mind or name and form. Often it is used to refer only to the body Like the term *abhiññā*, this depends upon the context; five kinds of / 36, 136; similes for / 132;

/ *vipāka* momentum of aggregates i.e. body and mind without defilements but still lasting 160

khandhū padhi attachment to aggregates i.e. to *kandha* 7

kilesa the general term for defilements or mind-conditioners which include *nivaraṇa* (mental hindrances) and *āsava* (unconscious or subconscious emotions and passions) 127, 145, 147, 157; spillover of / 129;

three generals of / 184;

/ as obstacle 189;

/ occurs on the mind 245; we are born of our / 270;

/, *kamma* (*karma*) and *vipāka* defilements, defiled actions and defiled results 170

Korabya name of a king 17

Kusinārā name of a town 209

L

lokadhamma worldly nature 90

lokiya mundane or worldly 23

lokuttara supra-mundane or beyond the influence of the world 23

M

maceu death as an obstacle 189

magga the way of practice; the path 43;

four stages of /196 (foot-note);
 / includes precepts, meditation
 and wisdom 262;
 / *citta* the mind at the moment
 of reaching the (noble) path 195;
 / *pahāra* the killing of defile-
 ments by the noble path 44,209;
 /, *phala and nibbāna* the path,
 the fruition and the cessation of
 suffering, –all being supra-mun-
 dane or beyond the influence of
 the world 255, 259;
 / *samaṅgī* unity or well-propor-
 tionedness of the eight elements
 of the path 41, 43, 46, 53, 209,
 216, 248, 265
Mahākassapa name of an elder
 213
mahāthāna great basis or foun-
 dation, implying the body, which
 is the conglomeration of truths
 and of the themes of meditation
 and wisdom 21
mano mind 31;
 / *paññatti* vivid, irrefutable know-
 ledge appearing to the mind's eye
 49
māra obstacle or obstructor; the
 temptor, comparable to Satan in
 Christianity (five kinds page 188)
marāṇasati recollection of death
 18

mātikā theme 209
mogha empty, useless 95
moha delusion; illusion; syn. of
 ignorance 149, 182

N

ñāṇa knowledge 91
ñāṇupekkhā advanced degree
 of equanimity (2 kinds page 22)
nekkhamma renunciation (of
 sensual pleasures) 66, 143, 151,
 154
nibbāna goal of Buddhist practice,
 where the cause of suffering is
 extinguished 178
nikanti subtle delight 91
nimitta vision during meditation
 24, 25, 36 77; condition of mind
 just emerging from deep medita-
 tion 31 (three kinds);
 / cannot be made to order 35
nirodha samāpatti highest level
 of meditation, wherein thoughts
 and emotions are stopped com-
 pletely 153

O

obhāsa bright light 91

P

pañcakkhāsiddhi collective term
 for tranquility, insight and arahat-
 ship, –all being advanced stages
 of experience 12

pañḍita scholar; wise man 166
paññā general term for wisdom,
 which includes *vipassanā* or in-
 sight 5, 155, 165, 190, 201;
 army of /252;
 / *vimutti* deliverance through
 wisdom 29, 51;
 / *ñāṇa* insight wisdom 272
paññavā a person with wisdom
 166
paññattidhamma names given
 to various things and persons for
 the sake of thought communica-
 tion 157
paccavekkhaṇa contemplation of
 the uses or the purposes of using
 requisites 230
paggāha tendency towards (too)
 strong patience 91
pārisuddhisīla four mainstays
 for the perfection of precepts 225
parivatta cycle or stage of re-
 alisation of the four noble truths
 19
pariyatti book-learning; memory-
 learning; intellectual or academic
 knowledge (3 kinds page 4);
 no room for /199;
 amount of /little importance 212;
 /, *paṭipatti and pativedha* learn-
 ing, practice and penetration or
 attainment 200

pariyesika dukkha suffering as
 a result of earning a living 14
passaddhi inward calm 91
paṭibhāga nimitta vision most
 vivid, reproduced in facsimili of
 its material counterpart, with the
 difference sometimes in size 24,26
pāṭimokkhasaṅvara observance
 of the code of monastic discipline
 225
Paṭisambhidāmagga name of a
 text 42
paṭisambhidāñāṇa fluency 211
paṭisandhi vinñāṇa re-birth con-
 sciousness, literally linking con-
 sciousness 253
paṭivedha penetration; attainment;
 furition; deliverance
peta hungry ghost 14
phassa contact (between sense-
 objects and sense-doors) 42,253
piṭaka literally baskets, implying
 a division of the pali canon 59
pīti ecstasy; rapture; enthrall-
 ment 27, 70;
 / as defilement of insight 91

R

Rādha name of a Bhikkhu dis-
 ciple 215
rāga lust 148, 181
Raṭṭhapāla name of an elder 17
rishi hermit; yogi 242

Rohitassa name of a hermit 234
rūpa body or form;
 / is like bubbles 36;
 / conglomeration of aggregates, elements and sense-doors 243;
 / and *nāma* body and mind or name and form 19;
 / *jhāna* absorption as a result of meditation (here implying tranquility) based on concrete themes;
 / *loka* world or plane of fine or delicate form as a result of absorption 142, 158

S

saddhā faith; believe; confidence 5, 186
sakkāyaditṭhi wrong views concerning body and mind; self-identification with body and mind 49
samādhī the general term is meditation, *but in the term 'meditation-master', the word meditation is understood to include insight or vipassanā, which means paññā or wisdom itself.* The reason is that in point of fact a meditation-master teaches meditation as the means while aiming at wisdom as the end purpose.

what is / 1 32; three levels 32, 80
 transcendental knowledge product of / 86; fivefold force 5;
 / not inactive or dull 196;
 no intellectual learning in moment of / 216;
 / as second army 237;
 wrong / 238;
 / cannot be made to order 246, / vs. *Jhāna* 258;
 / connected with wisdom 262;
 / fights with the head, not with the heart 266;
 / *paññā* combined to become the path 20;
 / *māra* confrontation (war between meditation power and obstacles) 189
samāpatti implies 4 *rūpa Jhāna* & 4 *arūpa Jhāna* 22
samatha tranquility 76
 (two kinds page 22)
samatha-vipassanā tranquility and insight, the former being the function of meditation, whereas the latter that of wisdom 5, 7, 51, 178; both are complementary to each other 212
samatha majjhātūpekkhā moderate degree of tranquility attainable for all people on some occasions 22

sammāditṭhi right views, mainstay of the path 20, 190;
 / degenerate into mere memory, thoughts and emotions 192
sammuti literally suppositions, implying names, ranks, titles, intellectual knowledge, inference, anything that is not firsthand knowledge 7, 41, 228
saṅkhāra in general sense implies all that are created or conditioned 42, 77, 135, 254;
 in special sense implies the 4th aggregate i.e. thoughts and emotions and is compared to banana-trees (which are no tree at all) 36;
 do not take / (in this sense) as wisdom 202;
 / can also imply only the body. This depends on the context.
 / (in all senses) is the object of contemplation for insight wisdom 254
saññā perception, but in the circle of practising Buddhists of this line, it is generally used to mean memory or book-knowledge; necessity of / at the first stage 155;
 right views become mere / 192;
 / mistaken as wisdom 202;
 / is like a mirage 36;

/ *upādāna* attachment to memory or book-knowledge or intellectual reasoning 195
 / *pariyatti* memory as a result of book-knowledge or intellectual reasoning 49
 / *vedayitaniroodha* cessation of perception and feeling 27 (here/ implies consciousness, since on some occasions it can be used as synonym of consciousness).
Sāriputta name of an arhat 42, 48, 251
sassataditṭhi doctrine of eternalism 43 (opp. to *ucchedaditṭhi* doctrine of annihilationism)
sati the general term is mindfulness which, unless separately treated, includes *sampajañña* or self-possession, collectedness. The presence of *sati* enables a person to recollect what was long said, done and thought;
 / in the fivefold force 5;
 / *sampajañña* mindfulness and self-possession 33;
 / *paṭṭhāna* bases or foundations of mindfulness, of which there are four; recollection of the body in conjunction with these four bases 20

sīla precepts or the practice of morality; self-control in words and deeds (this is the general sense) 66, 143;
 / includes control of mind 210;
 / as vanguard 221;
sīla, samādhi and paññā precepts, meditation and wisdom 190, 208, 210;
 / are the noble eightfold path itself 262;
 / converge and merge into one and same place 248
sukha happiness (general sense); in special sense it means bliss, a factor in absorption (*jhāna*) 27, 70.
 / as defilement of insight 91
sukkhavipassako a kind of arahat with dry i.e. not spectacular attainment. He cannot perform any psychic power 262

T

taṇha desire; craving 168, 170
tilakkhaṇa three signs or characteristics of being or of the mundane 42, 77, 93
 (the three are *aniccam*, *dukkham* and *anattā* q.v.)
paññā insight into the truths of the three characteristics 65
 / connected with knowledge 242

U

ucchedaditṭhi doctrine of annihilationism, holding that there is no after-life 43 (opp. to *sassataditṭhi*)
uggahi nimitta vision during meditation, being the exact image or carbon copy of the object of meditation 239
upacāra samādhi intermediate, second level of meditation 26
upaccheda kamma (*Ikarma*) action of the killer type, killing merit or evil, as the case may be 14
upadhi another name for *upādāna*, attachment 11, 46
Upāli name of an elder 209
upanisaya intrinsic nature or character of a person; what lies stored up in the subconscious part of his mind 47
upatṭhāna resolution 91
upekkhā equanimity 27;
 / as defilement of insight 91

V

vacīsaṅkhāra speech-conditioner i.e. thought, which usually come before speech 30
vasī proficiency (5 kinds page 156)
vedanā feelings or sensations; are like waves 36

vicāra dwelling of the mind on the theme of meditation 27, 70
vihāradhamma refreshment while the body lasts, referring to *Jhāna* (absorption) 34
vimokkha another name for *vimutti* (deliverance); special sense 28
vimutti emancipation; deliverance as a result of precepts, meditation and wisdom being well-proportioned and combined into one single, inseparable unit
vinñāna consciousness 132, 253,
 / like a passing show 27;
 / like a magician 36;
 / as an element 129
vipāka results of actions done through the power of ignorance, desire and attachment 169;
 / implies conscious body 272
vipallasa false views; falsehoods 45, 88
vipassanā insight;
 / *paññā* wisdom born of insight 23;
 / result of second level of meditation 38;
 / ten aspects of insight wisdom 39;
 nine aspects of insight wisdom 87, 254

vipassanūpakilesa literally defilements of insight; implying what distracts the mind from advancing towards insight 85, 256;
 (ten kinds page 89)
virīya energy 5
Visākha name of a male lay disciple 30
Visākhā's father eating the leftover 221
visuddhi purity (7 kinds page 43, 88)
Visuddhimagga path to purity, name of a text compiled by ven. *Buddha-ghosācāriya* in ceylon 8
vitakka mental action of raising a theme of meditation to attention 27, 70
viveka seclusion; condition of mind that is freed from defilements 31

Y

yama lord of the netherworld; good of the dead; judge and punisher of the departed who have done evil 14.

“Wherever the Buddha’s teachings have flourished,

either in cities or countrysides,

people would gain inconceivable benefits.

The land and people would be enveloped in peace.

The sun and moon will shine clear and bright.

Wind and rain would appear accordingly,

and there will be no disasters.

Nations would be prosperous

and there would be no use for soldiers or weapons.

People would abide by morality and accord with laws.

They would be courteous and humble,

and everyone would be content without injustices.

There would be no thefts or violence.

The strong would not dominate the weak

and everyone would get their fair share.”

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ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL~

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May the merit and virtue
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repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

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台北市杭州南路一段五十五號十一樓

Printed and donated for free distribution by

The Corporate Body of the Buddha Educational Foundation

11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.

Tel: 886-2-23951198 , Fax: 886-2-23913415

Email: overseas@budaedu.org

Website: <http://www.budaedu.org>

This book is strictly for free distribution, it is not for sale.

Printed in Taiwan

5,000 copies; September 2011

EN340 - 9629